

Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one

blood all nations of men.

Vol. 4.—No. 44.—Whole No. 175.

WEDNESDAY, NOVEMBER 3, 1841.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

Worcester, Ms. and in New-York City.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; at Two Dollars a year, payable always in advance. Individuals or companies, paying for six copies in advance by one hand, shall have a seventh gratis; or so paying for eleven copies, shall have the 12th and 13th gratis; or fifteen, shall have the 16th, 17th and 18th gratis; or nineteen, shall have the 20th, 21st, 22d and 23d gratis. Ministers who will procure five subscribers and pay \$10 shall have a sixth copy gratis.

The paper will be sent to subscribers by MAIL, unless otherwise ordered.

A free advertisement of a general character will be admitted at the usual rates.

All Communications, POSTAGE PAID, will be attended to by the Editor, Worcester, Mass.

Dep. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

Religious Miscellany.

The two following articles are forwarded for insertion in the Reflector, by request of the Ministerial Conference of the Ashford Association.

For the Christian Reflector.

What is the duty of a Church of Christ towards aggrieved members who wish letters of dismission and recommendation to sister churches?

It is a lamentable fact, that the circumstances and causes of disaffection on the part of church members are so various as to render it difficult, if not impossible, to prescribe any definite rule by which the course of a church should be governed in all cases coming within the range of this question. In attempting to answer it, therefore, we can only speak in general terms, while in particular instances, after all, churches must shape their action according to the circumstances.

Very often happens where members feel aggrieved, or dissatisfied with any decision or course of the church with which they are connected, especially if such course particularly affects their personal interests, or conflicts with some strong prejudices which they have imbibed, they will make their grievance an occasion of virtual withdrawal from the church—a reason for neglecting the ordinances, refusing to walk with their brethren, and thus violating their covenant obligations. We consider conduct of this character inconsistent with the true spirit and temper of a Christian, and it would constitute proper ground for church admonition.—Under such circumstances, we think, no church can consistently grant a letter of dismission and recommendation, attesting or implying that the member in question is in full fellowship and regular standing. Instances, it is true, have occurred, where there has been a mutual willingness to dissolve the connection—the church feeling as glad to be rid of a troublesome member, as was the member to be free from what he deemed a troublesome church. The practice of granting letters in such cases, however, cannot be justified. It is certainly wrong for any church to grant a letter of dismission, for the mere sake of saving itself trouble, when, by so doing, the probability is that a captious or unworthy member is thrown upon a sister church. The inducements for churches to adopt this course, are often very strong, but the practice is therefore none the less unjust.

In cases, however, where a member simply feels himself dissatisfied or aggrieved by the action of the church, and yet bears his grievance in a spirit and temper becoming a Christian, the circumstances are materially changed. The member may suppose that the church has erred, and yet if he possesses a right spirit, he will manifest by his bearing and conduct, that he loves his brethren, although he feels grieved with their course. And he will by no means make his grievance an occasion for neglecting his Christian and church obligations. In such a case, the member may feel that his own happiness and usefulness would be increased by connecting himself with some other church, and we see no impropriety in granting him a letter of dismission for this purpose, if he desires it. Indeed, it would seem to be best for all concerned, that he should be suffered to go in peace to that branch of Zion where he would feel himself most at home; as in all probability he could there exert the best influence. It is the duty of churches and individuals alike to consult the interests of the cause of Christ, rather than private feelings; but where the interests of the cause can be promoted, and private feelings satisfied at the same time, it cannot be wrong to pursue such a course as seems best adapted to accomplish both objects.

The general rule, then, seems to be this: Where members make their grievances, whether real or imaginary, the occasion for unchristian conduct, and ask letters of dismission in the evident indulgence of a wrong temper or a spirit of resentment, the church cannot consistently comply. But if a member, under his grievance, manifests the meek and quiet spirit becoming a disciple of Jesus Christ, and desires a dismission for the promotion of his own happiness and usefulness, his request may with perfect propriety be granted.

For the Christian Reflector.

Duty of Churches to Indigent Members

Is it a duty of a Christian Church to support its indigent members?

It is taken for granted, from the import of this question, that by "indigent members," we are to understand those whose poverty compels them to seek aid from those who are able to give it—from the State, town, or some other source. With this definition of the question, we answer yes. Reason, drawn from experience, and from the word of God, warrants us in this brief conclusion.

Revelation is very explicit on this subject.—Paul and Barnabas were enjoined by the apostles, when they received the right hand of fellowship, to remember the poor, which Paul says he was forward to do, as will appear from almost all his epistles. He considered it, no doubt, one of the constituent parts of religion, from the fact that he needed no such injunction, as it entered into the very elements of Christianity.—Did the apostle mean the poor saints, or all the poor? If he meant all the poor, then indeed it would comprise the poor of the church. That it

is a command to use hospitality, and an obligation of Christianity to all, we doubt not. Yet the instructions of the apostles go still farther. If it were not so, there would have been little need of his saying as much as he does about it. But he tells us in the same epistle, to do good unto all men, and especially to the household of faith. Let us look at some passages bearing upon this subject, and which seem to be especially applied to the poor of the church. The laws of Moses strictly enjoined that all the poor should be provided for, and the Jews were very tenacious of that law, and were so anxious that the people should discover their adherence to it, that they were accustomed to sound a trumpet, or to have one sounded before them, when they went out to bestow their alms. But we shall find by examining the writings of the apostles, that there seemed to be a new law in this respect, and that Christians were required to bestow in a particular manner their charity upon the saints. Romans 12: 13, the duty is enforced of distributing to the necessities of the saints. Romans 15: 25, "But now I go unto Jerusalem," says Paul, "to minister to the saints." This was in a temporal point of view, as will be seen in the following verse: "For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem," &c. 1 Cor. 16: 1, "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week, let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come." The whole of the 8th and 9th chapters of 2d Cor. is upon this kind of contributions. The apostle seems there to set it forth in a light which cannot be misunderstood. He exhorts and encourages the church to be thorough in this work. Again in Heb. 6: 10, he says, "For God is not unrighteous, to forget your work and labor of love, which ye have shown towards his name, in that ye have ministered to the saints and do minister."

All these passages show conclusively that it was an incumbent duty upon the church to take care of the poor belonging to it. But it may be said that all this might have relation to general charity, and not that the church should take the sole responsibility of sustaining their own poor. But there is no doubt upon my own mind but that they did take the whole charge of them.—There is no proof to the contrary, and we have before proved that other provision was made, and they did not rely upon it at all, knowing probably that the world were not accustomed to take good care of God's poor. It is true, that when a branch of the church was not able to support its own poor, the church universal was called upon to assist them. The church at Jerusalem was very poor, owing doubtless to a great measure to the great persecution which it endured, thereby cutting off the means of support, and cramping their energies. The New Testament does not give us any such doctrine as a local benevolence merely. In the primitive churches there seems to have been a common interest running through the whole—an interest separate entirely from the world. Not only does scripture, in our view, teach the duty of reciprocity of feeling and interest, but it seems inconsistent with reason, to cast out God's poor from the charities of a cold and unfeeling world,—to wring from them by compulsion the paltry pittance which the law allows. But, above all, it is shocking to humanity, not to name Christianity, to put up at auction (as has been done and in some places is still), the support of one of the followers of Him "who for our sakes became poor, that we through his poverty might be rich;" and then to herd them like cattle, among the most profligate and vile of the earth, to drag out the declining years of their existence more like a slave in his bondage, than like a freeman of Jesus Christ. Shut out from religious instruction and the sound of the preached gospel, how can they bear fruit in old age? Shut out from religious society, how can they enjoy that fellowship and communion with kindred spirits, which is the delight and encouragement of the Christian? It is impossible. But the more important question is, how can that church which permits such an abominable thing to be done, expect that Jesus will prosper them, and at last send them, when he has commanded us to pour out our benevolence on just such objects as these? and "inasmuch as we have not done it unto one of the least of these his brethren, we have not done it unto him." Were Jesus Christ a member of our church, could we suffer it to be so?

J. B. G.

Keep the Sabbath School in its Place.

Views of Mr. Todd—Testimony of the writer. Anecdote—A wolf in sheep's clothing.

It is the opinion of many, that the Sabbath school ought to be, as it were, a part of the church and under its supervision. "If they organize by themselves," says Mr. Todd, "and stand aloof, distinct from the church, there is danger lest they feel that they have a distinct interest; and lay plans and pursue their ends not only without consulting the wishes of the church, but without consulting her interests. I should lament most deeply to see the day when the teachers in our Sabbath schools shall be found acting independently of the churches and in array against them. There is not—cannot be—in nature, any separate interests in the two bodies. But should the day come when the Sabbath school shall prevail as an independent organization, then will heart-burnings commence. Then will many of the church withhold their children, the church and the minister stand aloof or become subordinate to the school, the power of the church will pass into the school and the church in fact take that particular shape. Then will the school control the election of the pastors of the church, and do all which is now done by our churches, as such. No man can think more highly of the Sabbath school than I do. But woe to the day when they shall strive to 'lord it over God's heritage,' and concentrate every thing pertaining to the church of Christ in the Sabbath school. Christ did not organize his church in the shape of the Sabbath school, nor can she ever assume that shape without destroying her proportions and her existence. The attempt so to shape her can never succeed; and I trust it will never be made."

Now in these views of Mr. Todd and others I most heartily concur. This duty of parents, or rather this duty of the church—is the first duty which pertains to this class of citizens in relation to the Sabbath school. They are in one word to establish the school. The teachers ought to be appointed directly by them, and not in the loose careless way in which they are now often appointed. As for the superintendent, it may be well that he should be elected by the teachers; but not so with the teachers themselves. Their appointment should be the result of as much deliberation and prayer by the church as should the selection or the installation of the minister. This, it seems to me, would make them feel that they are elected by somebody, have a trust committed to them, and be accountable for their conduct, and in some measure for their success. Moreover, it would increase the confidence of the children in them, and thus greatly add to the weight of their influence.

What the danger is of getting bad men into the sacred office of teacher in the Sabbath school is worth attention. I have seen all that is feared in this respect, once or twice realized. I have seen a Sabbath school established in connection with the orthodox congregation, in place under the entire control, library and all, of a man who was of a very different sentiment from those which the parents of the children entertained; such as in the view of every one would have excluded him from communion with the church, if not from their society at their houses. And all this because the church did not take hold of the matter, but suffered the school to be got up as an independent organization. I remember distinctly about the library. The superintendent contrived to send to a city book-store, of very doubtful standing as to its religious character, for the books; and a great press strongly the belief that they were suitable books for the Sabbath; when some of them were no more fit for Sunday reading, or but little more so, than Robinson Crusoe, or Blue Beard, or Sinbad the Sailor.

There is at this moment, in the very heart of one of our oldest New England states, a case which will illustrate, in a manner more striking still, the point on which I am now remarking, and show that the fears entertained by Mr. Todd and others are far from being ill founded.

A gentleman who had become highly distinguished as an author and teacher, and who, being of a sanguine temperament, and not a little flattered by his success both in the literary and political world, removed from the capital of one of our New England states to a more retired but still somewhat populous region, and commenced operations on a new, but extended scale. Though still a politician of the ambitious sort, he sought popularity or at least influence in quite another manner. Notwithstanding the fact that he was skeptical in matters of religion, he found means to impress on those around him the belief that he was both "honest" and zealous in the Sabbath cause, and to get access to the Sabbath school. As he was somewhat ingenious in his manner, not to say "apt to win" by his graces, he was not many years in securing an almost unlimited influence over the youthful part of the congregation to which the Sabbath school properly belonged, but with which it really had no connection. The character of the lessons and of the library were soon decided by him; and while his influence was increasing, that of the minister, a godly man as it was generally believed, was decreasing. It is indeed true that the minister was not always wise in his management; for by taking for granted, perhaps prematurely, that the reformer of Sabbath school instruction was his enemy, he actually made him still more so, and hastened the day of his own dismission. For such was the progress of things that the minister was gradually supplanted, in the hearts of the people, and the newcomer obtained so firm a foothold in their affections as to be a principal agent in introducing another minister of a far different character from the former; and not only of introducing him, but of rendering him generally acceptable. The result is, as I have been recently informed, that the former evangelical character of the church no less than of the congregation is fast disappearing; and a new and more latitudinarian character taking its place. And all this mighty change in a population highly fixed in its character has been accomplished in the course of a few years, by one crafty, insinuating, persevering individual.

Here, then, I say, is a specimen of what may be done by an ambitious, designing man.—Whether this is the only instance of the kind which ever occurred in New England or not, it should serve as a warning to all against the premature introduction of strangers to places of so much influence and trust as the Sabbath school; and should above all, remind the church of the importance and the necessity of taking this matter entirely in her own hands. How dare Christian churches commit the tender lambs of the flock to—she knows not whom—perhaps to the wolf in sheep's clothing? Peter was commissioned to feed the lambs of the flock—never Judas—never strangers. He who knew all things knew better than to commit them to any other—as Christian instructors out of the family—than to one of those who had been so long with him, and who were most thoroughly imbued with his own spirit.—From Alcott's Sabbath school as it should be.

Useful Hints for Parents.

It is a grand rule, even in the government of children, not to legislate too much. Vex them not with trivial and unnecessary rules. Train them to govern themselves as much as possible. That child who is obedient only when the eye of the parent is on it, has not been properly managed. Allow children liberty in such things as are innocent, and to which they are inclined by the instinct of nature. It is a poor, short-sighted plan to keep children moping all day over their books; they learn far more which is valuable while sporting in the fields, than we can teach them by such a process in the house. It is wonderful how much they learn without effort, both of words and things.

We may even exceed the mark by inculcating religion upon their tender minds too incessantly. Mothers should watch the favorable moments for instilling religious instruction. One

sentence at the favorable moment is better than a long lecture at an unreasonable time. Holiness cannot be rendered pleasing to the natural heart, but religious instruction may be made interesting. Indirect methods of reaching the conscience are often better than the direct.—Occasional remarks not seeming to be intended for them, are often noticed and remembered; especially conversation with respectable strangers in their presence, has a wonderful effect.

Let your children come early into company that they may hear—that is, if the conversation be edifying. By eliciting remarks on certain subjects from ministers and other respectable persons in the hearing of children, you will be likely to produce greater effect, than if the same things were addressed directly to them by their parents.—Dr. A. Alexander.

The Neophytes.

A TALE OF THE PRIMITIVE CHRISTIANS.

(Concluded.)

Silently she stood, in mortal mould and woman's loveliness, looking pale—perhaps from the effects of recent terror and the wan light of the moon, that silvered her polished brow, and tinged her white garments with radiance—but more passing fair than aught Emilia had ever beheld of female beauty.

Their recognition was mutual; and in reply to his eager demand of the cause of her so suddenly withdrawing herself from his sick chamber at Alexandria, she informed him, "that she had herself taken the infection of the plague, and in so malignant a degree as to engross her father's attention entirely for many days, and when, through the mercy of the Most High, she had been raised up, she had accompanied her father to Rome, whither he had been summoned to attend a beloved brother, who was laboring under a dangerous disease."

Emilius, in the excess of his delight in beholding his lovely nurse once more, would have thrown himself at her feet, and poured forth his grateful acknowledgments for her benevolent care of him, with all the eloquence of youthful passion, but she bade him refrain from address, and contented herself with saying in the language of idolatry, "Much rather," she continued, "assist me in extending timely succor to you unhappy man, who will otherwise perish from loss of blood."

Emilius gazed upon her with increasing wonder as she knelt beside the wounded ruffian, and having torn her white veil into bandages, she staunching the effusion of blood, bound up his wounds, and bade him "depart in peace and sin no more, lest a worse thing should befall him."

"What," said Emilius, can have induced you to render such benevolent offices to one who would have offered you so great an outrage?" "Obedience to the precepts of my heavenly Master," she replied, "for I am a Christian."

Had the lovely stranger uttered words of shame and sin, Emilius could scarcely have heard them from her lips with greater horror; for the name of a Christian was held in universal contempt and abhorrence among the benighted people of Rome. Like their crucified Lord, the followers of the gospel were despised and rejected of those to whom they were the messengers of good tidings and news of peace. They were exposed to bitter mockings, cruel scourgings, and shameful deaths; and if they were persecuted, afflicted, tormented; and if the barbarous Romans required any thing still more exciting than their atrocious amusements of a "show of gladiators," it was that of beholding Christians torn in pieces by wild beasts in the blood-stained amphitheatre.

Was this bright creature indeed one of those despised people? Emilius attempted to reason with her on the subject; but she replied by lamenting his own blindness to truths, which she assured him would all the power and riches of a thousand worlds would not bribe her to forego, and as they proceeded together towards the imperial city, she gave him a simple but comprehensive account of the doctrines of the Christian faith. Emilius listened with earnest attention, for he ardently desired a knowledge of truth; and he had been convinced in the perilous season of his sickness at Alexandria, that the religion established at Rome was like a broken reed, on which no man could lean for support in the hour of death. The serious impressions which he had then received, had since been weakened and partly destroyed, by the cares of the world and the deceitfulness of ambition and pleasure; yet new light appeared breaking in upon his spirit at every word, uttered by his young and eloquent teacher; and when she stopped at a lowly house in the suburbs, where she said her father resided, he pressed her hand at parting, and said; I will hear thee again on this matter."

"Nay, noble Emilius, imperil not thy immortal soul by vain delay," exclaimed the enthusiastic Christian. "Now is the accepted time, now is the day of salvation!"

She then invited him to enter, and hear her father on the subject, who was, she said, from his learning and eloquence, better qualified to instruct him in the faith than herself.

Emilius did not require a second invitation to follow his fair guide, who introduced him into the presence of the same venerable man that had so often appeared in his chamber, while sick of the plague at Alexandria.

"Anna, my child, thou art late in thy return from thy sick friend, at Campania," said Esdras; for it was indeed that benevolent physician, who now, folding carefully together the roll of the Scriptures, which he was studying by the light of a lamp, advanced to greet his daughter. Anna replied by relating the perils from which she had been rescued by Emilius, whom she presented to her father as a deliverer. "Young Roman, thy face was not so blooming when last we met," said Esdras, attentively pursuing the lineaments of his guest.

"Our recognition of each other, then, is mutual," replied Emilius, who hastened to express his overflowing gratitude for the succor which both father and daughter had extended towards him in his season of sore distress; but Esdras, gently interrupting him, said "It was but a bare performance of the will of my heavenly Master, to whom even the best are but unprofitable servants."

It was that heavenly Master that Emilius was

prepared to hear; and Esdras spent the night in reading and explaining to him the Holy Scriptures. A full and satisfactory conviction of the truth of the Christian doctrine in the breast of the young Roman was the result. A new heart and a new spirit appeared infused into him; and he exclaimed, "I believe; what hindereth me from receiving the seal of baptism?"

Esdras clasped the noble convert to its bosom in a holy transport; and Anna sinking on her knees, returned thanks to God, for having added another soul to the number of those, who through faith in Christ, had passed from death unto life. The dawn of that very morning, beheld the rite of baptism administered to Emilius; and from that day the noble Neophyte became a constant attendant at the private assemblies of the Christian church at Rome, and a frequent visitor at the house of Esdras, where at length he was considered as the betrothed husband of Anna, in whose holy converse he became daily wiser unto eternal life.

What were glory, ambition, and all the coveted distinctions of this world, in comparison with the perfect peace and heavenward hopes which Emilius now enjoyed? A veil appeared to have fallen from his eyes, and he beheld the utter worthlessness of the perishable things on which his desires had hitherto been fixed. As for his father's project for his succession to the Imperial purple, he regarded it as a frightful abyss, the mouth of which had been artfully covered with roses, and when he contemplated the horrors of a civil war, which would undoubtedly have resulted from Adrian's just displeasure at the invasion of all his rights, he blessed God that he had been spared the crime of desolating his native land with the bloodshed which their rival claims must have occasioned; and he besought his father to abandon a design so fraught with mischief and iniquity. Licinius listened to his reasoning with contemptuous anger, for he had discovered, by means of his emissaries, the almost daily visits which Emilius paid to the house of Esdras, whose beautiful daughter was suspected of being the magnet that drew him thither; yet through the wrath of Licinius was excited to a degree of the most deadly fury against those, whom he considered had been the means of infatigating his heir, and rendering him refractory to his paternal authority and cold to the magnificent destiny he had planned for him, he dared not, all powerful as he was, do aught against them, for he was aware that Esdras enjoyed the favor and protection of the Empress Plotina, whom he had cured of a painful and dangerous malady, and though she had rejected the more precious medicine, which he had offered for her immortal soul, she was so grateful for the cure he had wrought in her perishing body, that whoever should have struck at either him or his daughter, would have drawn the whole weight of her imperial displeasure upon themselves.

Licinius took a safer way of compassing their destruction, even by poisoning the ear of Trajan against the whole body of Christians, indiscriminately, whom he represented as movers of sedition, and troublers of the established order of things. He pointed out the profound secrecy that attended their meetings, and so artfully tempered his tale to the jealous ear of a despot prince, that Trajan was exasperated to those bloody acts of persecution against the church of Christ, which have left a spot of indelible blackness on the otherwise glorious annals of his reign.

So sudden, so overwhelming was the storm that burst over the unfortunate Christians, that the whole body appeared devoted to destruction, through the malice of a private individual against two of their number; yet these peculiar objects of his murderous hatred, constantly eluded his vengeance. It appeared as if an overruling Providence had guarded and hedged them about, for he vainly searched for them among the number of those, who had from time to time been surprised while assembled together for the purpose of divine worship. More than suspecting Emilius of being a frequenter of those assemblies, Licinius deemed it necessary to provide for his safety before the work of death commenced, by sending him to Sicily, on a business which he trusted would detain him at a distance from Rome, till his bloody purpose against the Christians was accomplished; but his calculations had deceived him; for when accompanied by the Emperor's freedman Apollodorus, his barbarous conductor in the persecution, Licinius burst in upon an assembly of Christians, whom he had like a blood-hound tracked to a long concealed place of worship, the first object that greeted his eyes, was the stately figure of his son, kneeling before the altar of God, with other pious Christians, who were preparing to partake of the sacrament of the Lord's Supper! Emilius was supporting on his bosom the drooping head of a young female, who had fainted from terror, on the breaking in of the savage soldiers. The rage of Licinius exceeded all bounds at this sight, and he exclaimed in a furious voice, "This then is the sorcerer, the witch, who hath infatuated my son—seize her—tear her from his arms!"

He was but too fatally obeyed. Emilius, who had half drawn his sword from its sheath, to defend his fair burthen, whom he fondly encircled with his other arm, was overpowered and disarmed, and Licinius, snatching a torch from the hand of one of his followers, approached the spot, and turned a basilisk glance of hatred and curiosity on the pale face of his youthful victim, and beheld—not the daughter of Esdras—but his own, his beautiful, his beloved Emilia, who was arrayed in the white robe of a Neophyte, having that day been added to the church of Christ. Neither Esdras nor Anna were present; the former having been summoned to the assistance of the Empress, who was sick at Ostia, and the latter had accompanied her father, meaning to throw herself at the feet of her imperial mistress, and implore her pity for the suffering Christians, and her powerful interposition with the Emperor in their behalf; and thus were both preserved, once more from the fury of the enemy, who, having dug a pit for others, had destroyed by it those that were dearest to his own soul.

Licinius stood for a moment overwhelmed and paralyzed; he looked from his son to his daughter, with a wild and glaring eye, like a fe-

verish dreamer. He attempted to speak, to command their release; but the words died away upon his lips—the whole scene swam before him in misty confusion, and he sank down in swoon at the feet of his children.

Apollodorus, though associated with him in the work of blood, was, in secret, his deadly foe, and cruelly rejoicing in the calamity of his rival, he commanded Emilius and his sister to be loaded with fetters, and thrust into a common prison, with their devoted companions, while Licinius was yet insensible; then hastening to the Emperor, he informed him, with every circumstance of aggravation that might tend to shut his ear against a father's petition, that the son and daughter of Licinius were both found assisting at one of the secret assemblies, held by the Christians, for the purpose of sapping his imperial government.

The mind of Trajan was thus prepared to reject the agonizing suit, which Licinius soon after preferred to him, for the lives of his two children; and he coldly told him, "that justice would not permit him to except his son and daughter from the sweeping decrees that had been made against the Christians, at his own instigation. The blood of hundreds had been poured forth, through his representations; and since his own family had been found among the proscribed sect, against which such severe decrees had been lately enacted, it was fit that they should suffer the penalty, which they had not ignorantly incurred."

The distracted father had no arguments to oppose to the stern impartiality of the Emperor. The destruction that he had plotted for others had fallen upon himself. He had sown the whirlwind, and it was meet that he should reap the storm. That storm, which he had conjured up by a thousand guileful machinations, to remove the innocent obstacles to his ambitious projects for the aggrandizement of his house, had burst over his own head, and laid that house in ruins. A mighty overruling power had frustrated all his dark devices, and preserved his intended victims from the fate he had designed for them.

In the bitterness of his self-upbraidings, Licinius shrunk from the task of visiting his children in the prison, though both earnestly solicited for a parting interview with him, and he remained in a state bordering on frenzy, till the day appointed for their execution arrived.

The morning light beheld a tumultuous hurrying of all sorts and conditions of people to the amphitheatre, which was, as usual, appointed for the scene of martyrdom; thither, also, rushed the miserable father, who suddenly awoke from his absorbing state of abstraction, impelled to take a farewell look of that son and daughter, who had once rendered him the proudest parent in Rome,—but now the most wretched. Had Emilia been a virgin, there might have been a hope of preserving her life; but, alas! she had been given in marriage and left a widow in the same week, a few months anterior to this period. She had exchanged her widow's garments for the white robe of the Neophyte; and she entered the fatal arena still arrayed in it like a bride wearing her nuptial garments; nor was her calm firmness surpassed even by the heroic demeanor of her brother,—for they advanced, side by side, with the air of conquerors, who, having fought the good fight, press forward to receive the victor's crown.

They were appointed to suffer death the first of the devoted train! but Emilia besought her brother, "that she might precede him to the fatal block, lest the sight of his blood might unnerve her woman's heart, and cause her to falter in the trying moment."

"It shall be even as you desire, my sister," returned Emilius, embracing her. "The precedence is glorious, but I resign it to you."

A general murmur of pity and admiration ran through the assembled spectators, when the executioner removed her veil, and prepared to cut off her beautiful hair. Her brother started, and appeared about to interpose; but Emilia, raising her meek eyes to his face, said, in a persuasive tone, "suffer thus far."

The agony of the unhappy Licinius had nearly reached its climax when he beheld those lovely ringlets falling dishonored in the dust, severed from the graceful head of his daughter by the vile hands of the licitor. The executioner then bound her eyes with a black fillet, and guided her to the fatal spot; and the innocent girl kneeling down, felt with her fair hands to find the block exclaiming, "Lord Jesus receive my spirit, and forgive my murderers!" when, at that moment that the axe gleamed over the youthful victim, the work of death was arrested by the cry, "A pardon from the Emperor, for the Christians!"

These tidings were received by the spectators with an exclamation of joy so loud, that it was answered by every echo in the Seven-Hilled City; but it did not reach the ear of Licinius,—for he had sunk as from a blow, and died of mortal anguish, when he beheld the axe suspended over his beloved daughter.

At an auspicious moment, the celebrated letter of the mild and virtuous Pliny in behalf of the persecuted Christians, had reached the hands of his imperial friend. This testimony to the purity and innocence of the lives of the sufferers, joined to the solicitations of the Empress, who had graciously received Anna's applications, induced the excellent Trajan to stop the execution of those under sentence of death—so that the conscience-stricken author of all that the Christians had suffered, was the only victim who died that day on the dreadful arena which had been expected to reek with the blood of the Christian martyrs!

Excellent Advice.—Set a value on the smallest morsels of knowledge. Those fragments are the dust of diamonds.

"It is true," as poor Richard says, "there is much to be done and perhaps you are weak-headed, but stick to it steadily, and you will see great effect, for constant dropping wears away a stone."

A man may learn that in two minutes, which may be valuable to him all his life.

Learn all you can, and you will live to see its value.

Never let slip an opportunity of gaining a new idea.

Remember that the beginning of the sublime sciences are often so simple as to seem worthless.

Redeem time for study. The busiest workman can spare some moments.

Shall I be a Missionary?

No act of a man's life is unimportant. Consequences the most stupendous may result from the feeling of a moment. The course of a life, and even of a soul, has often been decided by a thoughtless breath.

But some acts involve greater responsibility than others, because of their obviously important bearing. Such is the deliberate selection of a profession of life; or the choice of a field in which to exercise that profession. And yet even these great and responsible decisions are often made to depend on the slightest causes.

The American Home Missionary Society has frequent experience of the facility with which great questions of this kind are dispatched by those before whom it lays the missionary claim. How often have the officers of the Society spent hours in correspondence, or conference with a young minister, with reference to western fields of labor—answering his inquiries, removing his difficulties, and arranging all the details preliminary to his entering on the work. And yet, when the time came for his actual departure for the field, he shrank from the undertaking, because of some trifling obstacle. Most of the great considerations which ought to have decided the question, had become so familiar as to lose their power of exciting the mind, and the influential motive, at last, was some opposition of unwilling friends, or perhaps some passing whim or childish fear, that ought never to have governed a grown-up man.

Well, the decision is made. We judge not the motive—perhaps it was good; the Lord knoweth. But that waiting and desolate church in the West, which for years has pleaded for a minister—and to which this minister was to go—must wait in deeper desolation still. The youth that last year were but just held in check by the remaining energy of faith and hope, will this winter, break away from the control of their discouraged parents; and balls and rides and dissipation will engross their hearts. There will be no preaching, for there will be no minister; and soon there will be no Sabbath. The souls that might have been converted, will pass the crisis of their destiny; the impossible hour will flee away; their characters will be formed without any pastor's hand near to mould them for heaven. Had a missionary gone there, there would probably soon have been seen all the beauty and order of Christian society, the Sabbath, the revival, the communion and songs of salvation and rejoicing death-beds instead of dissoluteness and blasphemy and the despair of the dying impenitent. On whom rests the responsibility of all this evil unprevented—of all that good not done? How much of it belongs to the minister who heard the call, who felt its claim, and yet went not!

How many such ministers are there now in the East, ministering to churches that could be otherwise supplied, or not ministering at all, who must meet at the judgment the souls who will have perished in the West through their neglect!—*Home Missionary.*

Principles of Peace.

Does the gospel offer a remedy for the evils of war? We think it does.

We reason from its general nature, design and tendency. My kingdom is not of this world. If my kingdom were of this world, then would my servants fight. See John xviii. 36. For this purpose was the Son of God manifested, that he might destroy the works of the devil. John iii. 5. He hath put all things under him. Cor. xv. 27. We look for the Savior, the Lord Jesus Christ, who is able to subdue all things unto himself. Phil. iii. 20, 21. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. But we need not multiply texts. The whole tenor of scripture shows the gospel designed to be a remedy for the ruins of the fall, and consequently for war.

2. The same is evident from prophecies, too numerous to be quoted. Let one suffice: 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 2-4. Here we are taught both the fact and the manner in which the gospel shall supersede and do away the practice of war.

3. The same truth is manifest from the effect of the gospel in the early ages of Christianity. Perhaps its nature and tendency were as well understood during the first three centuries of the Christian era, as at any subsequent period, and doubtless far better practised by the entire church. Yet we have abundant evidence from history, that for three centuries Christians refused to bear arms. This was the period in which the church alone with exceeding lustre, enforcing conviction of its Divine origin, and kindling a light which is not yet extinguished.

4. The same is further manifest from the obvious effect of the gospel upon all who have been brought under its influence. Conquest and free booty were anciently regarded as no crime. Even the polished Greeks are said to have allowed piracy. And though all men have evinced a natural conscience, some sense of right and wrong, yet the pagan maxim was, 'Power makes right.' Mark the contrast in the civil contracts of Christian nations. The Declaration of Independence, the Constitution of the U. States and of this State, all agree in the general principle, that the natural and inherent rights of all men are equal; that all ought to find a remedy for wrongs done them in person, property or reputation, by having recourse to the law, and that freely, fully and promptly; and, indeed, that a grand object of government is the establishment of justice. Such are the principles of every government, so far as the gospel has had its legitimate influence on any people. Now, what are these but modifications of the grand principles of the moral law, as sanctioned by Christ? 'Thou shalt love thy neighbor as thyself'—'All things whatsoever ye would that men should do to you, do ye even so to them,' for this is the law and the prophets? These are the prime elements of peace. What thorough provision is made in the constitutions of all civilized governments for war? and its maxims have, notwithstanding, no affinity with these

prime elements—justice and equal rights. The maxims of war have their origin, and their union to society, not from any modifications of Christianity, but from a law of precedents, handed down to us from dark and pagan ages.

We conclude, then, from the general tendency of the gospel, from prophecy, from the character of primitive Christianity, and from the principles brought into operation by means of the gospel, as far as its influence is extended, that the gospel offers an effectual remedy for this grand evil. The question, how shall the church apply this remedy? is left for a future number.

Preparation for Public Worship.

1. Let your domestic arrangements be so divided and apportioned to each day of the week, that instead of having Saturday the most crowded and busy, it may afford the most leisure; and leave the evening to quiet, and profitable pursuits; employ it in reading, or conversing upon some useful topics in the centre of your family. Since some pleasant songs and hymns, and fall not to close the day, the evening, the week with prayer. Instead of retiring one or two hours later than on other evenings, try to do so an hour earlier than on other evenings, so that earlier on the Lord's-day morning you have rested and begun his sacred duties.

2. Rise earlier or at least as early on the Holy Day as if your ordinary business called you up. This day you have extraordinary business to transact. Take time, either before or after breakfast, to read in your room alone to God. Worship in your family by reading, singing and prayer. Leave your own house in the care of the Lord and go to his, and be sure to get there a few minutes before the service begins.

3. On entering the 'House of the Lord,' if you are a male, take off your hat as you pass the threshold of the door, so slowly and softly to your seat, and on taking your position there, incline forward, or cover your face with your hand, and in a silent whisper, thank the Lord for his mercies to you, in presenting you once more in his earthly tabernacle for the purpose of glorifying and praising his name. Pray that divine efficiency may aid him who leads your devotions at the desk, and that a blessing may attend every word which he speaks, and be anxious so to hear as that your soul may be profited and saved.

4. Do not gaze about you to see, as if you were mainly anxious to know who are present, or how they are dressed. Settle your mind into a thoughtful frame, and by a dignified composure of body act as if you meant to keep it there.

5. Is it not a shame for men to wear their hats in the Lord's house, when propriety forbids their wearing them in a meeting-house? We know too many act as if the devotions of the sanctuary were a mere form through which the minister is to go, while the fact is, they ought most reverently and discreetly to worship God themselves in every act of worship in which the minister leads. Can a Christian being near to God who passes over the service without deep emotions of penitence, and growing love to God and the souls of men? Can he be devoted if he closes not his eyes and joins not in the songs or the prayers of the people who are assembled together in the public assembly, we ought to feel ourselves standing near to the throne of the Omnipotent One, self-condemned, and about to hear from the minister of Christ, words that, while they portray our wretchedness and ruin, will lead us to the cross and the throne of grace that we may obtain mercy, and find grace to help in every time of need.—*Baptist Record.*

Arguments against Pride.—Remember what thou wert before thy birth! Nothing. What wert thou for many years afterwards? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A mere debtor to God, to thy parents, to the earth, to all the creatures. But we may, if we please, use the method of the Platonists, who reduce all the causes of arguments for humility, which we can take from ourselves, to these seven heads:—

1. The spirit of man is light and troublesome. 2. His body is brutish and sickly. 3. He is constant in his folly and error; and inconsistent in his manner and good purposes. 4. His labors are vain, intricate, and endless. 5. His fortune is changeable, but seldom pleasing or perfect. 6. His wisdom comes not till he be ready to die. 7. His death is certain, always ready at the door, but never far off.

Upon these or the like meditations, if we dwell, or frequently retire to think on them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.—*Jeremy Taylor.*

Items from the Baptist Record.

Rev. Dr. Chapin has resigned the Presidency of Columbia College, D. C., and expects to employ his gifted mind in ways of usefulness better suited to that period of honorable life at which he has arrived.

The Spruce St. Church of this city have invited the Rev. Br. Lincoln, of Portland, Me., to become their pastor, and it is expected that he will accept the invitation and be among them before long.

The New Market St. Church, have invited Rev. B. Everts, of Western New York, to supply them for six months, as the time is proposed according to his own suggestion, as we understand, it is by the church presumed that he will soon be among them.

The Rev. ALFRED TAYLOR, late of Lansingburg, New York, we believe has recently settled with the Baptist church in Hattborough, about sixteen miles north of Philadelphia.

Br. Sanford Leach, a graduate from Newton Seminary, has accepted the call of the Second Baptist Church in Wilmington, Del., and expects soon to be set apart to the pastoral office by solemn ordination. As this is the only church worthy of the name of Baptists in the State of Delaware, we hope that our brother and his flock will share largely in the prayers of the people of God. All in that State that was once liberal and flourishing under the Baptist banner, and is fast passing or withering away, none joining them, but the ignorantly deluded and selfish uncharitable in society.

Br. Beecher, a graduate of the last year at Yale College, Conn., has consented to settle at Trenton, New Jersey, as pastor of the Baptist Church worshipping a little South of the town, and from what we have learned we have reason to hope that the friends in the Town will soon raise the standard in the very heart of the capital of that State. Our zealous brethren of the New Jersey Convention should not slumber over this matter another winter, they are able to help the Trenton brethren support a pastor, the old church are able to support one of their own, and the co-operative power of two Godly men at this heart of Trenton would be felt to its utmost extremity—try it brethren.

A colony from the 3rd church in this city, under the ministry of the late pastor Rev. G. Higgins, have gone out and set up their banner for the Lord, and have favorable prospects of purchasing the neat and commodious meeting house on S. Fifth street, now owned by the Episcopal church, but which they intend to vacate for a new one in another part of Southwark. This is a wide and an inviting field, and we trust great prosperity will attend the effort.

Whether you work or play, do it in earnest, but never be unemployed an instant.

Always have a book within your reach which you may catch up at your odd minutes.

Resolve to edge in a little reading every day; if it is but a single sentence. If you can give fifteen minutes a day, it will make itself felt at the end of the year.

For the Christian Reflector.

AMERICAN BAPTIST HOME MISSION SOCIETY, October 27th, 1841.

ARKANSAS.

Extract from the Quarterly Report of brother Benjamin Hawkins, dated Izard co., August 15th, 1841.

"The good work of the Lord is still in lively progress in the bounds of my labors. Considerable additions have been made to the churches, and many appear anxious to know what they shall do to inherit eternal life.

"I feel to take courage and thank God for the prospects which now brighten up these dark wilds. Only a few years ago little clusters of the starving yells of the savage, and fearful roar of wild beasts were heard here, but now there are several respectable Baptist Churches, in which the songs of Zion are heard.

"Recently a Camp Meeting was held at the Mout Vernon Church which continued four days. One night the exercises were continued till the break of day. I believe much good will result from it."

MISSISSIPPI.

Extract from the Quarterly Report of brother John Mico, Jr., dated Louisville, Mi.

"I return my sincere thanks to the Executive Committee for assisting me to remain here and preach the gospel to poor sinners. Had I not been for their aid, I should have been compelled to leave this country and seek support for my family elsewhere. As it is, I trust my labors have not been entirely useless.

"A case of hopeful conversion occurred among us a year ago, which I feel desirous of mentioning, because of the particular circumstances connected with it.

"The subject was a man of about 50 years of age; who had been more than 25 years a gambler and drunkard, and a terror to his family. His wife has been several years a member of the Church, but he was allowed but little peace by him. He was so wicked and troublesome that I have been often afraid to meet him in the street.

"On a certain Sunday he came with his wife to town and left her at the meeting house, and then went to the grog shop. It so happened, however, that he could obtain nothing to drink, and concluded to go to church. Here it pleased God to arm his word with power to reach his heart. He next day, instead of visiting the grog shop as usual, he rode in the woods to hunt his cattle. While thus engaged, he began to think of the sermon he had heard. All the sins of his life seemed to him to rise up before him, and he subsequently told me his distress was so great, he thought he would die before he reached home. From that time he commenced praying and reading his Bible, and soon found peace in believing. It is pleasing to add that, after the lapse of more than a year, during which time he has been a member of the Church, we regard him as an ornament to his profession."

Parent's Department.

Extracts from "Mans and Ends of Self-Training."

What is Education.

BY MISS SEDGWICK.

"What is education?" asked a teacher of a class of girls. Young persons, when asked such general questions, do not reply promptly. They have no thought on the subject, and therefore have nothing to say; or, their thoughts not being arranged, they are not ready to answer; or, they may be too diffident to answer at all. On this occasion, half the girls were silent, and the rest replied, "I don't know, sir."

"Oblige me, girls, by saying something," urged the teacher. "The word is not Greek—surely you have some ideas about it. What is your notion of education, Mary Bliss?"

"Does not mean, sir, learning to read and write? Mary Bliss paused, and the girl next her added, "and cyphering, sir, and grammar, and geography?"

"Yes, it means this, and something more.—What is your idea of education Sarah Johnson?"

"I did not suppose education meant much more than the girls have mentioned, sir. Mr. Smith, said, at the Lyceum Lecture, that it is of the great mass of the people received their education at the common schools; and the girls have named nearly all that we learn at the common schools."

"Does not education mean," asked Mary Jarvis, "the learning young men obtain at colleges? I often hear people say of a man that he has 'had an education,' when they mean merely that he has been through college."

"You are right, Maria, in believing this to be a commonly received meaning of the term. 'Education'—but it means more, and as it is important to you to have clear and fixed ideas on this subject, I earnestly beg you to give me your attention, while I attempt to explain to you its full meaning.

"A great man, Mr. Locke, said, 'that the difference to be found in the manners and abilities of men, is owing more to their education than anything else.' Now, as you are acquainted with men who have never seen the inside of a college, and yet who are superior in 'manners and abilities' to some others who have passed four of the best years of their lives there, you must conclude that education is not confined to college walls.

"You are born with certain faculties. Whatever tends to develop and improve these, is education. Whatever trains your mental powers, your affections, manners, and habits, is education. Your education is not limited to any period of your life, but is going on as long as you live. Whatever prepares you to be a profitable servant of God, and a faithful disciple of Christ—whatever increases your reverence and love of your Maker—all that in the Scripture is called 'nurture and admonition of the Lord,' is a part of your religious education."

"Whatever you do to promote your health, to develop and improve the strength and powers of body, is a part of your physical education."

"What, sir?" interrupted Mary Lewis, "do you mean running, and jumping rope, and trundling hoops, and clambering over rocks; is that a part of education?"

"Certainly do; but why do you laugh, my dear child?"

"Because, sir, I never knew that education meant any thing so pleasant as that. I wish my mother could hear you, sir; she would let me play more, instead of studying all the time, if she only knew that driving hoop was called education."

"The teacher, smiled and proceeded—"Whatever calls forth your affections and strengthens them, whatever directs and subdues your passions, whatever cultivates your virtues, and whatever improves your manners, is a part of your moral education."

"Then," said the same lively little girl, "that is what my mother means when she says 'there is a lesson for you, Anne!' every time any one of the family does any good thing. It seems to me I am educating all the time."

"You are, Anne—the world is your school, and good examples are your very best lessons. Whatever unfolds the faculties of the mind, improves your talents and augments your stores of knowledge, is a part of your intellectual education."

"Whatever improves your capacity for domestic affairs, or for business of any sort, is a part of your economical education. Now you will perceive from what I have said, that education is not confined to schools and colleges, but that Anne has very well remarked, we are 'educating all the time.' Nor is the conduct of education confined to professed teachers; we are educating one another.

"While I am teaching you geography and arithmetic, you are perhaps trying my patience, or by your own patience calling forth my gratitude. If I make progress in these virtues, you are helping on moral education."

"The knowledge you impart to one another, the kindness you receive, the love you exchange, are all a part of your education. When you learn to sweep a room, to make a bed, or a cup of tea, a shirt, or a loaf of bread, you are getting on in your education."

"Every thing around us, my children, may help forward this great work. The sun, the moon, and the stars teach their sublime lessons. 'Day unto day uttereth speech, and night unto night sheweth knowledge.' The seasons make their revelations. The rain and snow, dews and frosts, the trees and rocks, fruits and flowers, plants, herbs, the very stones and grass we tread upon, are full of instruction to those who study them."

"All the events and circumstances of your lives are contributing to your education. Your class-mate, Lucy Davis, has been absent from school the last two months. Reflect on what I have been saying to you, and then tell me whether Lucy, during this time, though she has not looked into a school-book, has made any progress in her education."

"The girls were silent and thoughtful for a few moments. Maria Jarvis spoke first.

"Lucy's 'economical education,' as you call it," she said, "has been going on, for she has had the care of the family and every thing to do, all through her mother's illness."

"And I guess she has been going on in her 'moral education,'" interposed little Mary Lewis, "for I never saw any body so patient as she was with her mother's cross-baby."

"And she has not lost this opportunity for improving in her religious education," resumed the teacher. "You all saw her yesterday at her mother's funeral, subduing the grief of her little sisters by her quiet resignation and affectionate devotion to them. Ah, she has been taking lessons in more important branches of education than are taught in schools."

"So you see, my dear children, that life is a school—a primary school; and that we are all scholars, and are all preparing for a day of examination, when the inflexible Judge will decide how we have profited by our means of education."

General Intelligence.

From the Enquirer.

The Case of the Mendians.

The Treasurer of the Mendian Committee informs us that the contributions sent in since the late appeal by no means correspond with the importance of the object or the necessities of the case. Our brethren are extremely anxious to return to their homes, from which they have been so long and so painfully separated. This any one can realize, by making the case his own. They consider the Christian people of America pledged to convey them home, and to do it this year. The Mendian Committee are looked to as the representatives of their Christian brethren, both in making the pledge and seeing it carried into execution. But they have no power to compel contributions; they have no means of carrying the pledge into effect but by the contributions of the people, voluntarily sent in; they have no system of agencies to scour the country for this money, nor do they deem it desirable to create a system. But the case must be met, i. e., if within the power of human effort—and it is a Christian and benevolent people to say how it shall be done. Whatever is done, must be done quickly.

The following letter from the noble-hearted Chief, and addressed to the Committee at New York, will speak to the hearts of the benevolent, and we trust, put at once in the power of the Committee to comply with this touching appeal.

LETTER OF CINQUE.

FABINGTOWN, Oct. 5, 1841.

You have done a great deal for us. Now we want to go home very much, very soon. As soon as you can send us. We want to land at no other place but Sierra Leone. When we get to Sierra Leone we will go home very soon. When we get home we will find a good place for our teachers and men, and we will tell our people, and see them. We want plenty of pieces of calicoes, not cut, and plenty of cloth for men's clothes—for pantaloons, coats and vests—not cut. For we think we wear 'Merica dress as long as we live, and we want our friends who come to live with us to wear 'Merica dress too. And we want plenty to give our friends and have them give us elephant teeth, palm oil, cam-wood and other things to send you to 'Merica. We will take good care of our teachers. We will not leave them. When we are in Mendi we never hear such a thing as men taken away and carried to Cuba, and then return home again. The first thing we tell them will be that the great God brings us back. We tell them all about 'Merica. We tell them about God and how Jesus Christ, his only beloved Son, came down to die for us, and we tell them to believe, for this your son was lost before now, and is found, for not any thing make him found but God. Now we want you to give your children to us—give to the teachers to try to teach them. We will try to teach them to pray, and not to pray to any thing but God.

Some wicked people here laugh at Mr. Tappan and all our committees for spending so much for Mendi people. They say we are like dogs without any home. But if you will send us home you will see what we are dogs or not. We want to see no more now. We say this place is good, but we are afraid of cold. Cold catch us all the time.—We have a great many friends here and we love our brethren.

We want to go very soon, and go to no place but Sierra Leone. Your friend, Cinque.

A pig the pioneer to Freedom. A pig lately got loose from his sty in Maryland. Whether the door was opened by a female slave, we are not informed. But one was soon after seen to take great pains in driving him; and on she drove, through the after town, till she and the pig came safely into Pennsylvania. When met and questioned on the way, she was in a great hurry, very much out of breath and could scarcely stop to answer, 'Massa's pig run away.' The additional circumstance that massa's slave had run away, too, she had no time to say. On she went, driving like the famous Peter Rugg; but, unlike Peter, her journey has ended.—A. S. Standard.

The Bunker Hill Aurora states that the Charleston Branch Railroad, for the transportation of that Massachusetts staple—ice—from the ice houses in Cambridge to the wharves of Charlestown, will be opened for use in about one month.

Semmes, who killed Prof. Davis at the University of Virginia, and who had been liberated on bail of \$25,000, failed to appear when his trial came up, so that his recognizances are forfeited.

Two gentlemen recently had their pockets picked in the cars, between Springfield and Westfield, one of \$300, and the other of \$150.

Shocking Accident. The Hinsdale, (Attaragus) Gazette of the 14th inst. says:—On Sunday last an Irishman engaged on the Railroad at Great Valley, in this county commenced cutting down a large oak tree, standing about one rod from his shanty, and directly opposite; he chopped about one quarter off on the side from the shanty, and then commenced cutting on the opposite side; the tree leaned heavily from the building, and no danger was apprehended. He had chopped but a short time, when the tree split up about 30 feet, the top lodging in a tree standing near it; it there balanced for a few moments, when the butt gave way and shot back over the shanty and fell across it, literally smashing the same to atoms, and instantly killing his wife and dangerously wounding one of his children.

The agent who has offered to go to the South under the auspices of the Vermont Anti-Slavery Society, defraying his own expenses, is H. W. Miller. He is, as we suppose, the same Col. Miller, who distinguished himself by his persevering efforts in behalf of the Greeks, in their late struggle for independence.

McLeod did not go to England, but to Canada, via Stratford and Lake Champlain. A letter to the Troy Whig announces that he was safely landed at St. Johns, L. C. on Sunday night last.

Self-Devotion.—"Father Beron," a Roman Catholic priest, well known and much esteemed in this city, intends shortly to start for Liberia. He will be accompanied by about one hundred colored persons, male and female. His intention is never to return, but to devote his future life to the establishment of colleges and seminaries.—*Phil. Ledger.*

War Steamers. Instructions have been issued for building at our navy yards the following steamers:

At Norfolk, one of medium size, say between 600 and 700 tons; and one of 300 tons, to be propelled by Lieut. Hunter's paddle wheels. The engine for the latter will be increased by the Washington Navy Yard, where it is understood work equal to any in the country has been turned out.

At Philadelphia, one of 600 tons, to be propelled on Captain Stockton's plan and one of medium size.

At New York, one of medium size, 600 to 700 tons.

The description of engines for the medium steamers has not yet been determined upon. The Commissioners of the Navy have opened a correspondence with the most experienced and scientific gentlemen in the country as to the best models, and have collected a large amount of information on the subject, which will be increased by further communication before the time arrives for making a decision. They will, by these means, have the aid of the best experience the country can afford.

Captain Stockton and Lieut. Hunter will each have, as a matter of course, a general superintendence of the building of the vessels in their respective plans.—*Army and Navy Chronicle.*

Instructions of Postmaster General to Postmasters in 1841.

"The wrappers of all newspapers, pamphlets, and magazines, received by mail for delivery, should be taken off. Frauds are very often attempted, by concealing letters or memoranda in these articles. A wrapper forms no part of the paper or pamphlet; neither is postage paid on it, and it is as much the duty of Postmasters to take the wrappers from transient papers and examine them in reference to frauds on the revenue, as to ascertain whether letters are single or double, or whether the postage is correctly charged. Nothing can be more unjust than to censure a postmaster for vigilance in the discharge of his duty."

It is a violation of law to enclose or conceal a letter, or anything, or any memorandum in writing, in any newspaper, pamphlet, or magazine, or any package thereof, or to make any writing, or memorandum, or letter, or to deliver the same into any Post Office, or to any person for that purpose, in order that it may be carried by post, or by postman, or by any other means, or to evade the payment of legal postage, communicating intelligence by means of dots or marks, designating particular words and letters contained in the newspapers or pamphlets. In all cases the newspapers, pamphlets, or magazine, should be charged with letter postage thereon, and if not paid, will be immediately enclosed in the paper or pamphlet, to the Postmaster from whose office it came, and request him to prosecute the person who placed it in his office, for the penalty of five dollars, prescribed by law. See Sec. 30, act of 1835. In order that frauds of this kind may be readily traced and detected, you will be careful to mark or stamp every transient paper, magazine or pamphlet, sent from your office.

If a remission or abatement of postage be demanded on the ground of imposition, or any other reason, the letter or packet should be sent to the Department for the decision of the Postmaster General.

It is the practice of many to address their handbills to Postmasters, by which means they give them an extensive circulation, free of postage.—This is an abuse which must be corrected. In every instance which you receive a communication addressed to you as postmaster, which is of a private character and designed to promote private interests, with an evident intention of giving circulation to it, without paying postage, you will return the same to the person who sent it, under a new envelope, with a charge of letter postage endorsed.

Postmasters may enclose money in a letter to the publishers of a newspaper, to pay the subscription of a third person, and frank the letter, if written or signed by him, or by his agent, or by a third person, the Postmaster can not frank it. But this is a service not required of him, and he may perform it as a matter of courtesy or decline it at his option. Such letters should contain only, and relate solely to the transactions of money, from individual subscribers to publishers of newspapers, and not to the collections of agents or others, and they should not cover correspondence of any other subject whatever.

Lynching.—Further items illustrative of manners and customs of the South. The New Orleans Crescent City says:

"We learned from a gentleman yesterday, that two cases of lynching had recently occurred in the Parish of St. James. It seems, from some accounts, that a white man incurred the displeasure of some of the inhabitants there, and after holding a council they gave him sixty lashes upon his bare back! It is reported that he has engaged one of our most eminent counsellors to bring an action against the lynchers."

The other case was that of a Catholic Priest, who from the same cause was subjected to a like ordeal, and in accordance with the sentence passed upon him, received one hundred lashes! The foregoing is given as we heard it, without holding ourselves responsible for its accuracy."

Death of Mr. Forsyth.—Hon. John Forsyth, late Secretary of State of the United States, expired at his residence in Washington City on Thursday evening. He had been ill a short time from congestive fever.

In October, 1781, he was born at Fredericksburg, Va., and graduated at Princeton College in 1799. He commenced the practice of law at Augusta, Georgia, in 1805, and was soon appointed Attorney General of that State. In 1812 he was elected to R-representative to Congress, and was Chairman of the Committee of Foreign Affairs from 1814 to 1815, when he was elected a member of the U. S. Senate.

The next year he was appointed Minister to Spain, and in 1823 he returned to this country and was again elected a Representative. In 1827 and 8 he was Governor and afterwards a U. S. Senator until 1834, when he was appointed Secretary of State by Gen. Jackson, which post he filled until succeeded by Mr. Webster. His age was 61.

From the N. Y. Journal of Commerce, Oct. 25.

Eleven days later, and Highly Important from Canton.

Destruction of the Chinese Forts.—Bombardment of the City of Canton by the British—Plunder of part of the British factories, and ransom of the city for seven millions of dollars.

Extract of a letter, dated

WAMPON, May 28th.

8 P. M.—A linguist arrived at 3 o'clock, with news of a final settlement!

The Chinese have agreed to pay within seven days, seven millions of dollars as a ransom for Canton. The first payment of a million was made last evening. The linguist says it is arranged that both the Chinese and the British forces shall withdraw from Canton, and that all foreigners may return to the factories as heretofore.

The

Shall I be a Missionary?

No act of a man's life is unimportant. Consequences the most stupendous may result from the feeling of a moment. The course of a life, and even of a soul, has often been decided by a thoughtless breath.

But some acts involve greater responsibility than others, because of their obviously important bearing. Such is the deliberate selection of a profession of life; or the choice of a field in which to exercise that profession. And yet even these great and responsible decisions are often made to depend on the slightest causes.

The American Home Missionary Society has frequent experience of the facility with which great questions of this kind are dispatched by those before whom it lays the missionary claim. How often have the officers of the Society spent hours in correspondence, or conference with a young minister, with reference to western fields of labor—answering his inquiries, removing his difficulties, and arranging all the details preliminary to his entering on the work. And yet, when the time came for his actual departure for the field, he shrank from the undertaking, because of some trifling obstacle. Most of the great considerations which ought to have decided the question, had become so familiar as to lose their power of exciting the mind, and the influential motive, at last, was some opposition of unwilling friends, or perhaps some passing whim or childish fear, that ought never to have governed a grown-up man.

Well, the decision is made. We judge not the motive—perhaps it was good; the Lord knows. But that waiting and desolate church in the West, which for years has pleaded for a minister—and to which this minister was to go—must wait in deeper desolation still. The youth that last year were but just held in check by the remaining energy of faith and hope, will this winter, break away from the control of their discouraged parents; and balls and rides and dissipation will engross their hearts. There will be no preaching, for there will be no minister; and soon there will be no Sabbath. The souls that might have been converted, will pass the crisis of their destiny; the impassible hour will flee away; their characters will be formed without any pastor's hand near to mould them for heaven. Had a missionary gone there, there would probably soon have been seen all the beauty and order of christian society, the Sabbath, the revival, the communion and songs of salvation and rejoicing bed-beds instead of dissoluteness and blasphemy and the despair of the dying impenitent. On whom rests the responsibility of all this? *Unrepentant—of all that good not done?* How much of it belongs to the minister who heard the call, who felt its claim, and yet went not!

How many such ministers are there now in the East, ministering to churches that could be otherwise supplied, or not ministering at all, who must meet at the judgment the souls who will have perished in the West through their neglect?—*Home Missionary.*

Principles of Peace.

Does the gospel offer a remedy for the evils of war? We think it does.

We reason from its general nature, design and tendency. My kingdom is not of this world.—If my kingdom were of this world, then would my servants fight, &c. John xvi. 26. For this purpose was the Son of God manifested, that he might destroy the works of the devil. John iii. 8. He hath put all things under him. Cor. x. 27. We look for the Savior, the Lord Jesus Christ, who is able to subdue all things unto himself. Phil. ii. 20, 21. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every thing that exalts itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. But we need not multiply texts. The whole tenor of scripture shows the gospel designed to be a remedy for the evils of the fall, and consequently for war.

2. The same is evident from prophecies, too numerous to be quoted. Let one suffice: And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 2-4. Here we are taught both the fact and the manner in which the gospel shall supersede and do away the practice of war.

3. The same truth is manifest from the effect of the gospel in the early ages of Christianity.—Perhaps its nature and tendency were as well understood during the first three centuries of the Christian era, as at any subsequent period, and doubtless far better practised by the entire church. Yet we have abundant evidence from history, that for three centuries Christians refused to bear arms. This was the period in which the church shone with exceeding lustre, enforcing conviction of its Divine origin, and kindling a light which is not yet extinguished.

4. The same is further manifest from the obvious effect of the gospel upon all who have been brought under its influence. Conquest and free booty were anciently regarded as no crime.—Even the polished Greeks are said to have availed piracy. And though all men have evinced a natural conscience, some sense of right and wrong, yet the pagan maxim was, "Power makes right." Mark the contrast in the civil contracts of Christian nations. The Declaration of Independence, the Constitution of the U. States and of this State, all agree in the general principle, that the natural and inherent rights of all men are equal; that all ought to find a remedy for wrongs done them in person, property or reputation, by having recourse to the law, and that freely, fully and promptly; and, indeed, that a great object of government is the establishment of justice. So far as the principles of every government, so far as the gospel has had its legitimate influence on any people. Now, what are these but modifications of the grand principles of the moral law, as sanctioned by Christ? "Thou shalt love thy neighbor as thyself"—"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets?" These are the prime elements of peace. What thorough provision is made in the constitutions of all civilized governments for war; and its maxims have, notwithstanding, no affinity with these

prime elements—justice and equal rights. The maxims of war have their origin, and their union to society, not from any modifications of Christianity, but from a law of precedents, handed down to us from dark and pagan ages.

We conclude, then, from the general tendency of the gospel, from prophecy, from the character of primitive Christianity, and from the principles brought into operation by means of the gospel, as far as its influence is extended, that the gospel offers an effectual remedy for this grand evil. The question, how shall the church apply this remedy? is left for a future number.

Preparation for Public Worship.

1. Let your domestic arrangements be so divided and apportioned to each day of the week, that instead of having Saturday the most crowded and busy, it may afford the most leisure; and leave the evening to quiet, and profitable pursuits, employ it in reading, or conversing upon some useful topics in the centre of your family. Sing some pleasant songs and hymns, and fall not to close the day, the evening, the week with prayer. Instead of retiring to bed, or to some other business, try to do so an hour earlier than on other evenings, so that earlier on the Lord's-day morning you have rested and have begun its sacred duties.

2. Rise earlier or at least as early on the Holy Day as if your ordinary business called you up.—This day you have extraordinary business to transact. Take time, either before or after breakfast, to read in your room alone to God. Worship in your family by reading, singing and prayer.—Leave your own house in the care of the Lord and go to his, and be sure to get there a few minutes before the service begins.

3. On entering the "House of the Lord," if you are a male, take off your hat as you pass the threshold of the door, go slowly and softly to your seat, and on taking your position there, incline forward, or cover your face with your hand, and in a silent manner, thank the Lord for his mercies to you, in presenting you once more in his earthly tabernacle for the purpose of glorifying and praising his name. Pray that divine efficiency may aid him who leads your devotions at the desk, and that a blessing may attend every word which he speaks, and be anxious so to hear as that your soul may be profited and saved.

4. Do not gaze about you to see, as if you were mainly anxious to know who are present, or how they are dressed. Settle your mind into a thoughtful frame, and by a dignified composure of body act as if you meant to keep it there.

5. Let your mother be for men to wear their hats in the Lord's house, when properly removed, they wear them in a neighborly way—also, too many act as if the devotions of the sanctuary were a mere form through which the minister is to go, while the fact is, they ought most reverently and discreetly to worship God themselves in every act of worship in which the minister leads. Can a Christian be living near to God who passes over the service without deep emotions of penitence, and growing love to God and the souls of men. Can he be devotional if he closes not his eyes and joins not in the songs or the prayers of the people who are assembled together in the public assembly. We ought to feel ourselves standing before the throne of the Omnipotent One, self-condemned, and about to hear from the minister of Christ, words that, while they portray our wretchedness and ruin, will lead us to the cross and the throne of grace that we may obtain mercy, and find grace to help in every time of need.—*Baptist Record.*

Arguments against Deceit.—Remember what thou wert before thy birth! Nothing. What wert thou for many years after? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A creature indebted to God, to thy parents, to the earth, to all the creatures. But we may, if we please, use the method of the Platonists, who reduce all the cadences and arguments for humility, which we can take from ourselves, to these seven heads:—

1. The creature of man is light and troublesome.

2. His body is brutish and sickly.

3. He is constant in his folly and errors; and inconsistent in his manner and good purposes.

4. His labors are vain, intricate, and endless.

5. His fortune is changeable, but seldom pleasing, never perfect.

6. His wisdom comes not till he be ready to die.

7. His death is certain, always ready at the door, but never far off.

Upon these or the like meditations, if we dwell, or frequently retire to think on them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.—*Jeremy Taylor.*

Items from the Baptist Record.

Rev. Dr. Chapin has resigned the Presidency of Columbia College, D. C., and expects to employ his gifted mind in ways of usefulness better suited to that period of honorable life at which he is arrived.

The Spruce St. Church of this city have invited the Rev. Dr. Becher, of Portland, Me., to be their pastor, and it is expected that he will accept the invitation and be among them before long.

The New Market St. Church, have invited Rev. B. Everts, of Western New York, to supply them for six months, as the time is proposed according to his own suggestion, as we understand, it is by the church presumed that he will soon be among them.

The Rev. ALFRED TAYLOR, late of Lansingburg, New York, we believe has recently settled with the Baptist church in Haverhill, about sixteen miles north of Philadelphia.

Dr. Samuel Leach, a graduate from Newton Seminary, has accepted the call of the Second Baptist Church in Wilmington, Del., and expects soon to be set apart to the pastoral office by solemn ordination.

As this is the only church worthy of the name of Baptists in the State of Delaware, we hope that our brethren and his flock will share largely in the prayers of the people of God. All in that State that was "once liberal and flourishing under the Baptist Banner has gone over to the black flag of do-nothingness, and is fast passing or withering away,—none joining them, but the ignorantly deluded and selfish churchmen in society."

Dr. Becher, a graduate of the last year at Yale College, Conn., has consented to settle at Trenton, New Jersey, as pastor of the Baptist Church worshipping a little South of the town, and from what we have learned we have reason to hope that the Rev. Dr. Becher will soon raise the standard in the very heart of the capital of that State. Our zealous brethren of the New Jersey Convention should not slumber over this matter another winter,—they are able to help the Trenton brethren support a pastor, and the old church are able to support one of their own, and the co-operative power of two Godly men at this heart of their State would be felt to its utmost extremities—try it brethren.

A colony from the 3rd church in this city, under the ministry of the late pastor Rev. G. Higgins, have gone out and set up their banner for the Lord, and have favorable prospects of purchasing the neat and commodious meeting house on S. Fifth street, now owned by the Episcopal church, but which they intend to vacate for a new one in another part of Southwark. This is a wide and an inviting field, and we trust great prosperity will attend the effort.

Whether you work or play, do it in earnest, but never be unemployed an instant.

Always have a book within your reach which you may catch up at your odd minutes.

Resolve to edge in a little reading every day, if it is but a single sentence. It will make itself felt at the end of the year.

For the Christian Reflector.

AMERICAN BAPTIST HOME MISSION ROOMS,
October 27th, 1841.
ARKANSAS.

Extract from the Quarterly Report of brother Benjamin Hawkins, dated 12th Oct., August 15th, 1841.

"The good work of the Lord is still in lively progress in the bounds of my labors. Considerable additions have been made to the churches, and many appear anxious to know what they shall do to inherit eternal life.

"I feel to take courage and thank God for the prospects which now brighten up these dark wilds. Only a few years ago little else than the startling yells of the savage, and fearful roar of wild beasts were heard here, but now there are several respectable Baptist Churches, in which the songs of Zion are heard.

"Recently a Camp Meeting was held at the Mount Vernon Church which continued four days. One night the exercises were continued till the break of day. I believe much good will result from it.

MISSISSIPPI.

Extract from the Quarterly Report of brother John Brown, Jr., dated Louisville, Ky.

"I return my sincere thanks to the Executive Committee for assisting me to remain here and preach the gospel to poor sinners. Has it not been for their aid, I should have been compelled to leave this country and seek support for my family elsewhere. As it is, I trust my labors have not been entirely useless.

A case of hopeful conversion occurred among us more than a year ago, which I feel desirous of mentioning, because of the particular circumstances connected with it.

"The subject was a man of about 50 years of age; who had been more than 25 years a gambler and drunkard, and a terror to his family. His wife has been several years a member of the Church, but was allowed but little peace by him. He was so wicked and troublesome that I have been often afraid to meet him in the street.

"On a certain Sunday he came with his wife to town and left her at the meeting house, and then went to the grog shop. It so happened, however, that he could obtain nothing to drink, and concluded to go to church. Here it pleased God to arm his word with power to reach his heart. He next day, instead of visiting the grog shop as usual, he rode in the woods to hunt his cattle. While thus engaged, he began to think of the sermon he had heard. All the sins of his life seemed to him to rise before him, and he subsequently told me his distress was so great, that though he should die before he reached home, he would not leave his wife and children to be without a father.

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"Whatever improves your capacity for domestic affairs, or for business of any sort, is a part of your economical education. Now you will perceive from what I have said, that education is not confined to schools and colleges, but that as Anne has very well remarked, we are 'educating all the time.' Nor is the conduct of education confined to professed teachers—we are educating one another.

"While I am teaching you geography and arithmetic, you are perhaps trying my patience, or by your own patience calling forth my gratitude. It is a progress in these virtues, you are helping on moral education.

"The knowledge you impart to one another, the kindness you receive, the love you exchange, are all a part of your education. When you learn to sweep a room, to make a bed, or a cup of tea, a shirt, or a loaf of bread, you are getting on in your education.

"Every thing around us, my children, may help forward this great work. The sun, the moon, and the stars teach their sublime lessons. 'Day unto day uttereth speech, and night unto night sheweth knowledge.' The seasons make their revelations. The rain and snow, dews and frosts, the trees and rocks, fruits and flowers, plants, herbs, the very stones and grass we tread upon, are full of instructions to those who study them.

"All the events and circumstances of your lives are contributing to your education. Your classmate, Lucy Davis, has been absent from school the last two months. Reflect on what I have been saying to you, and then tell me whether Lucy, during this time, though she has not looked into a school-book, has made any progress in her education."

"The girls were silent and thoughtful for a few moments. Maria Jarvis spoke first.

"Lucy's 'economical education,' as you call it," she said, "has been going on, for she has had the care of the family and every thing to do, all through her mother's illness."

"And I guess she has been going on in her 'moral education,'" interposed little Mary Lewis, "for I never saw any body so patient as she was with her mother's cross baby."

"And she has not lost this opportunity for improving in her religious education," resumed the teacher. "You all saw her yesterday at her mother's funeral, sobbing the grief of her little sisters by her quiet resignation and affectionate devotion to them. Ah, she has been taking lessons in more important branches of education than are taught in schools."

"So you see, my dear children, that life is a school—a primary school; and that we are all scholars, and are all preparing for a day of examination, when the infallible Judge will decide how we have profited by our means of education."

General Intelligence.

From the Emancipator.

The Case of the Medians.

The Treasurer of the Median Committee informs us that the contributions sent in since the late appeal by the committee, have been very numerous, and that the object of the necessities of the case. Our brethren are extremely anxious to return to their homes, from which they have been so long and so painfully separated. This any one can realize, by making the case his own. They consider the Christian people of America pledged to convey them home, and to do this year. The Median Committee are looking to the representatives of their Christian brethren, to make the pledge and seeing it carried into execution. But they have no power to compel contributions; they have no means of carrying the pledge into effect but by the contributions of the people, voluntarily sent in; they have no system of agencies to scour the country for this money, nor do they deem it desirable to create a system. But the case must be met, it is within the power of human effort—and it is a Christian and benevolent people to say how it shall be done. Whatever is done, must be done quickly.

The following letter from the noble-hearted Chief, addressed to the Committee at New York, will speak to the hearts of the benevolent, and we trust, put at once in the power of the Committee to comply with this touching appeal.

LETTER OF CINQUE.

FARMINGTON, Oct. 5, 1841.

You have done a great deal for us. Now we want to go home very much, very soon. As soon as you can send us. We want to land at no other place but Sierra Leone. When we get to Sierra Leone we will be very soon. When we get home we will find a good place for our teachers and then we will tell our parents, come and see them. We want plenty of pieces of calico, not cut, and plenty of cloth for men's clothes—for pants-cases, coats and vests—not cut. For we think we wear 'Mericans' dress as long as we live, and we want our friends who come to live with us to wear 'Mericans' dress too. And we want plenty to give our friends and have them give us elephant teeth, palm oil, camwood and other things to send you to 'Mericans.' We will take good care of our

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, NOVEMBER 3, 1841.

Editorial Correspondence.

Broadalbin, Fulton Co. N. Y. Oct. 26, 1841.

On account of almost constant travelling and public labors, my journal has been suspended for more than twenty days; and now I shall attempt to give little more than a running sketch of the events of this period. Lord's day, Oct. 2, I addressed the Baptist Congregation in Warsaw, Wyoming Co., under the pastoral care of Brother H. K. Stimson, in the forenoon, and in the afternoon and evening, that of brother Jesse Elliot, in the adjoining town of Wyoming. The valley in which these towns are situated is beautiful and rich; and, if the people are in danger of suffering from any pecuniary circumstances, it is because they are too rich. The congregations, in both places, listened, however, with solemnity to the claims of the oppressed and of the oppressor, on the sympathies and efforts of the Churches to deliver both from the miseries of their respective conditions. The slave is to be pitied, but how much more the slaveholder; for, while the former is wronged, the dreadful curse, inseparable from doing the wrong, belongs to the latter. Why should not the Northern churches commiserate both? Slavery has entrenched itself within the Southern churches, and now presumes to seek the countenance and protection of the churches at the North. But the words of Christ, which my brother Beebe, of the Register, has quoted against admitting the subject of abolition into the churches, are to my mind the best possible argument for introducing abolition for the purpose of excluding slavery. I allude to the words, "My kingdom is not of this world." Slavery is in the church and ought to be thrust out, because the principles of the kingdom of Christ are at irreconcilable war with every one of the principles of slavery. The church can not hold and practice the principles of that kingdom in their purity, at the same time that she is guilty of sustaining slavery, or of even uttering the faintest possible apology for it. This truth, members of both the churches to which I have alluded are beginning to feel, some of them with a deep and intense interest, as do also a rapidly increasing host of Baptists in this State.

From the Wyoming valley, I returned, on Tuesday, to Perry in company with brother Stimson, to attend the anniversary of the Genesee Sabbath School Union and several other kindred societies, and to attend an Anti-slavery meeting in the evening. The "Union" meetings were very thinly attended, which was, probably, owing in part to the recent division of Genesee county into Genesee and Wyoming counties, and, perhaps, in part, to a conviction that the Sabbath School and other causes would flourish better, if conducted by the denominations, now united in these "Unions," separately. This conviction is sustained by the Massachusetts experiment in these matters. While, in some cases, strength is increased by combination, it is equally true that, in some other cases, it is increased by division. And I take the liberty to express here my belief that the cause of Sabbath Schools, in particular, would be essentially promoted in this broad State by separate societies. The numerous Baptist churches in New York now need a society in which they may combine their own energies and bring the entire influence of the denomination to bear directly and unobstructedly upon this good cause; and I respectfully suggest that measures be taken, at an early day, to accomplish this end. The Anti-slavery meeting was respectable and was addressed by Messrs. Stimson, Galusha, W. H. Beecher, and myself. The next day, I accompanied brethren Galusha and Stimson to Nunda in Allegheny county, where we addressed the people on Moral Reform and Abolition, in three several meetings. The Ladies of Nunda, a pleasant and rapidly thriving village and town, are doing themselves much honor by their well directed zeal in the cause of Moral Reform, and where this cause and that of Temperance are well sustained, the cause of Liberty is sure to have its friends. Eld. J. W. Spoor is the pastor of the Baptist church here, and is an Abolitionist. I ought to have stated that brother Eldridge, recently of Utica, has entered on his pastoral labors in Perry, among the people lately under the care of Brother Galusha, whose calls from the churches at large have become so numerous as to engross a large portion of his time. He is, however, held by the church and people in Perry in the most affectionate estimation; and the friends of the Abolition, Temperance and kindred causes are now taking measures to furnish him with a liberal support, in order that his time may be devoted chiefly to their public advocacy. It is, certainly, most desirable that this wise plan be prosecuted with unabating vigor, until it shall be accomplished; and I am persuaded, by the remarkable popularity of Brother Galusha in every part of the State I have visited, and the frequent expression of desire I have heard, that "Eld. Galusha would come and speak to us on slavery" &c., that means will soon be afforded him for this purpose. Suppose that his friends forward to him or to Eld. H. K. Stimson, of Warsaw, or to Dea. J. H. Sterry, of Utica, their contributions of money that shall be so appropriated. "A word to the wise is sufficient."

From Nunda I travelled north through Livingston county to Penfield in Monroe county, near Lake Ontario, stopping at several places on my way and experiencing the most cordial reception and the most frank and generous hospitality. My tour in Western New York will ever be remembered by me with the most grateful sentiments, and I may be permitted thus publicly to declare my belief that our country can boast of no more enterprising and great-hearted citizens than are common in this section. The spirit of intellectual improvement pervades an uncommonly large portion of the people; and in the ministry I am inclined to think, Western New York is favored above most other regions. If, at present, there is among them less of that literature which "smells of the lamp," than in a few other spots, this deficiency is more than made up for by intellectual vigor and open heartedness, ready eloquence for which no measure of literary attainment can ever or anywhere compensate. Still, I must guard the reader against drawing an inference that there are few well educated ministers in this region. They are many, and those who have not enjoyed the best advantages for learning, are generally its friends, and are making at-

tainments which do them honor. At Penfield I spent Lord's day with brother Leach, pastor of the Baptist church there. For him I preached twice—once on slavery. Here is a goodly company of warm-hearted Abolitionists. Penfield is a pleasant, well built village, seven miles east of Rochester. Eastern people may imagine that most of the houses in Western New York are built of logs—This is very far from being the fact. There are, indeed, numerous "log-houses," and very comfortable dwellings many of them are too; but, in every town and in various parts of the town, are handsome framed houses, well finished and painted, and well furnished also. Most of the villages are hand-some, and some exceedingly beautiful. Three miles north of Penfield, I reached the "Ridge Road," of which so frequent mention is made by travellers to the west. It is a fine road on a ridge or bank running nearly parallel with the southern shore of the lake at the distance of about four miles. Down this road I proceeded to its eastern extremity at Solus, visiting several brethren on the way, and spending a night at the house of Eld. Draper of Ontario in Wayne county. The next night I passed with Eld. Chittenden of Wolcott, from which place I journeyed through Hamilton and Oswego, to New Haven, where I spent Lord's day, with a very dear friend and old acquaintance. In all of these towns are friends of the oppressed, who will not rest till they shall see the accursed system of American slavery subverted. At New Haven I spoke three times—twice on this great question, and was heard with respect and candor. The "Paternal institution" of human chattelship has no more to hope for in New York from its once potent defender, "master mob." Ohio seems destined to the glory of cherishing this first friend of slavery in his death-bed struggle;—"glory enough," truly, for one state! From New Haven I proceeded to Tabor in Onondaga county, and enjoyed an interesting nocturnal visit at the house of my old and excellent friend and brother Seagrave, formerly of Sciotaute, and afterwards, of Northboro', Mass.—Through the failure of his voice, he has nearly discontinued the labors of the pulpit, for the present, and is devoting himself chiefly to agricultural pursuits. As in all of my journals, I must here omit many things, from which I may hereafter, derive topics for discussion or comment.

The next spot I shall notice is Whitesboro', where during the last week, the New York Baptist Convention held its Anniversary. As the official report of the Convention will soon appear, I shall but briefly notice the doings of this large and respectable body;—and I have no more time now than to state a fact, which will undoubtedly somewhat surprise many Baptists in this State, who have been looking with strong desire and confident expectation for an essential change in the conduct of the N. Y. Baptist Register, to be effected by the Convention,—viz. instead of consenting to such alteration, a majority reverted to the Resolutions passed a year ago, respecting it, and so left it under the stipulations of a certain "Lease to the Publishers," made by the Board two years ago and running for seven years. This Lease stipulates that "no change" shall be made in the character of the paper during that period. Abolitionists are, therefore, effectively cut off from using the columns of the Register during five years more. To me it is evident that said Lease was so drawn to meet such an emergency as occurred the present year. Whether the Abolitionists will wait in quiet acquiescence so long, will, probably, soon be evinced. To them it is with pleasure I remark that, as the columns of the Register are closed, the columns of the REFLECTOR are open; and, if they shall increase our subscription list, in N. Y. from eight hundred to a thousand, by the beginning of the year 1842, we will do all in our power to reflect the light of the gospel over as many minds as we can reach. When once again seated in our chair at home, we hope for a better opportunity to review our tour than we can have during its progress. Our prayer is for the universal and speedy diffusion of light on this and every other holy cause. May God grant it for his Son's sake.

Errata.—In the "Editorial Correspondence," Oct. 13, the word "Seneca" is twice printed instead of "Genesee." The Editor intended to describe "Genesee Falls" instead of "Seneca Falls."

Recent Publications.

THE PILGRIM'S PROGRESS from this world to that which is to come, delivered under the similitude of a dream. By JOHN BUNYAN. Philadelphia: published by the American Baptist Publication and Sunday School Society, 1841.

We are happy to see a new Edition of this standard Baptist author, in a dress worthy of the work itself. It is a neat duodecimo of 360 pages, and contains, besides the dreams of Bunyan entire and unnumbered by notes and observations, a brief memoir of the author with an elegant portrait by Sarasin, and four large and neat wood cuts. Every family that is not in possession of a good copy of Bunyan, should forthwith purchase one of this edition, and give it a thorough reading. Coleridge says—"This wonderful work is one of the few books which may be read over repeatedly at different times, and each time with a new and different pleasure. I read it once as a theologian—and let me assure you, that there is a great theological acumen in the work—once with devotional feelings—and once as a poet."

A HISTORY OF BAPTISM, both from the inspired and uninspired writings. By ISAAC TAYLOR HINTON. Am. Bap. Publication and S. S. Society, 1840.

This volume has been some months before the public, and has been very favorably received by the denomination, especially at the West and South. There is ample room for the profitable circulation of such a work among the Baptists, and more especially among members of other denominations, who are most lamentably ignorant of the important facts in relation to the subject which our author clearly sets forth. Some may think the subject not of sufficient consequence to require so frequent discussion as it has received; but we can only refer such to the estimate the Savior put upon this most prominent ordinance of his dispensation. He places it second only to repentance and faith. "He that believeth and is baptized shall be saved."

MODERN INFIDELITY CONSIDERED, with respect to its influence on Society. By ROBERT HALL.

The Publication Society here offer to the public very opportunely a new Edition of Robert Hall's well known sermon on Infidelity; for though the name of infidel is not so popular now as it has been

formerly, there is still a great and we fear increasing tendency to scepticism; and there are those who even "steal the lively of heaven to serve the devil in," in propagating this form of unbelief.—To young men and young women especially would we commend the careful perusal of this little volume.

THE BONDSMAN'S ADVOCATE.—This is the title of a small newspaper to be published once in two months at Great Falls, N. H. by Br. John B. Wood, the first number of which we have received. It is intended for gratuitous distribution among slaveholders at the South, and as it appears judiciously got up, we think its wide circulation there will be productive of great good. Donations are solicited to increase its circulation.

OLIVER'S MAGAZINE. No. 1, October, 1841. The Editor is Benjamin L. Oliver, a lawyer in Boston, not unknown in the literary world. He states his plan as follows:

"The subscriber proposes to publish a Magazine adapted to all classes in Society. Its object is to be a vehicle of useful information and innocent entertainment. For these purposes its pages will be open to communications on Religious, Moral and Literary subjects, in general, but especially to Reviews of New Books; Biographical Notices of Eminent Men; Improvements in the Arts; New Projects and Discoveries, &c., &c."

"Though the Editor takes no side in politics, with which the disclaim all connection, not having even voted at any election, for twelve or fifteen years, even when a single vote was of the highest consequence in deciding an election, yet, it is one of the principal objects of the Magazine, to discuss the principal measures, and consider their bearing on the interests of Society."

The number before us contains several articles on important subjects, which contain some sound and important views, and some with which we cannot agree. In regard to politics, we think him an unsafe adviser on his own confession. We believe he has no right to refrain from voting for a single year. A portion of the article on trial by jury, on pp. 42-3, we commend to the special attention of a certain railroad official who has recently been suspected of causing the death of two or more persons by "gross carelessness." The Magazine is for sale by Dorr, Howland & Co.

To the Polls!!

We know of no reason why any Christian who is a legal voter and able to be out on Monday next, should be excused from voting for men to be entrusted during the coming year with the management of our political affairs. If any one shall neglect so to vote, in our opinion he will be guilty of a gross neglect of duty. As to the persons for whom he shall vote, the proper place for every man to decide the question is in his closet, upon his knees; and if so decided, we think but few will vote wrong. It has heretofore been too much the case, that the men who get up the party nominations, have looked out for candidates who would suit the more worthless portion of the community, trusting to the want of attention to the subject and the strength of party lines to secure them the votes of the better portion; and the results have shown that they judged rightly. Let Christians now take the matter into their own hands, and vote conscientiously.

For the Christian Reflector.
Further Sketches of an Anti-Slavery Tour in the State of New York.

Since my last sketch was written, I have visited several churches in the counties of Albany, Fulton and Herkimer. My reception has been heart-cheering. The brethren of the Anti-Slavery Society in Albany, embracing some of the oldest and most efficient members of the churches there, are doing a good work. They sent a letter of protest against the unfair course of the Editor of the N. Y. Baptist Register to the President of the Convention that has just closed at Whitesboro', and asking that an Anti-Slavery Department be opened in that paper, to be placed under the control of a judicious committee of Abolitionists. Whether their request is acceded to or not, it cannot be doubted that their respectful protest, by making such a request against the ungenerous attacks of the Register on the character of the measures and motives of Baptist Abolitionists, will be productive of good. I have this communication before me, signed on behalf of the Society by W. S. McIntosh and W. A. Tweed Dale.

It is to be hoped that other Baptist Anti-Slavery Societies will follow the example thus set them by our brethren of Albany. O! that the same mind were in us, which was in Christ Jesus. The brethren there are about issuing an Address to the churches, principally, I presume, from the pen of Dea. J. G. Wasson. Let it be widely circulated. And let others go and do likewise. Let our sisters, especially, band themselves together, without delay. In New York, Albany, Boston, Philadelphia, Portland, Cincinnati, and other places, the handmaids of the Lord must come to the rescue of his enslaved poor. I rely much, in this high and holy enterprise, on the labors of pure-minded women. I beseech her, in the name of her brutalized and outraged sisters in bondage, to enlist every where under the peaceful Anti-Slavery banner. Woman! how has she been honored of God in every good word and work!

"Not she with traitorous kiss her Savior stung; Not she denied Him with unholo tongue; She, when Apostles shrank, could dangers brave, Last at the cross, and earliest at the grave."

In Fulton County I found a wide and effectual door open for my entrance. All the Baptist ministers there have kindly taken me and my mission by the hand. Eld. Augustus Beach of Opeposen and Dea. A. S. Leaton, of Johnstown, (where our friend H. B. Stanton resides, and where he is sending out healthful influences,) were active in affording me facilities for doing good among the people. I trust that God will raise up many more such efficient servants in our beloved Zion.

Two meetings in Herkimer County made me acquainted with the local efforts of Eld. H. N. Loring, of Salisbury. His influence is salutary, and I hope will increase with every day of his life. O! how much depends on a ministry thoroughly baptized in the Heavenly spirit of Emancipation! Eld. Loring has several brethren in his church who deeply sympathize with our great movement. Happy indeed would it be for the cause of impartial liberty if every church in the land were blessed with such men.

THE NEW YORK STATE BAPTIST MISSIONARY CONVENTION, which closed its twenty first annual session at Whitesboro', Onondaga Co., Oct. 22d, afforded several opportunities for advancing our

righteous cause. In addition to the items furnished by the Editor, I may name several particulars which indicate the advance our principles have made.

1. Eld. I. Clark, who was President of the Hamilton Anti-Slavery Convention, preached the introductory sermon, and was elected Moderator. This election resulted from the opposition that was made to the nomination of Eld. J. Blain, by Eld. R. Babcock, Jr., D. D., who nominated Eld. E. Tucker, now pastor of the Oliver Street Church, (late Eld. S. H. Cone's,) New York. These two candidates retired and nominated Eld. Clark, who was unanimously elected. But the ground of objection to Eld. Blain, taken by Dr. Babcock, and others, that his being an Abolitionist would disqualify him from acting impartially as Moderator, of course was like opening the door of hope in the Valley of Achor.—It was in effect pronouncing an Anti-Slavery Shibboleth, and threatening to cut us all off at the furbs of Jordan. The result, however, was graciously overruled to the peace of the Convention, and the advancement of the cause of mercy. It called forth facts, arguments and appeals, which, with the blessing of God, will eventuate in good.

2. The striking out from the Report of the Board, as read to the Convention by the Secretary, Eld. J. Switzer, of certain strong personal commendations of the Editor of the New York Baptist Register, was another event that marks the progress of truth. It was seen that the course of the Editor in attacking the Abolitionists indirectly, while claiming to be strictly neutral, was injurious to the Convention, (which owns the paper) as well as to the feelings of many highly esteemed brethren. It cannot be doubted that good will result from the faithful and kind discussions that grew out of this part of the proceedings.

3. The election of Eld. ELON GALUSHA, President of the Board of Managers for the ensuing year, was an additional triumph for which we may all thank God and take courage. It is true there was no opposition to his election, and this renders the act so much the more pleasingly indicative. His unanimous election to that office (which I believe he has filled for twenty one years) after his rejection at Baltimore from the Board of the Triennial Convention, is an index of things yet to ensue. "Coming events cast their shadows before." The Empire State is by far the largest contributor to the Foreign Mission funds; and what if she should will to place one of her Western sons in the Presidency of the United States Baptist Triennial Convention, in place of the SLAVEHOLDERS now filling that high office? "Truth is stranger than fiction."

Maryland Election.—Thomas (V. B.) is elected Governor by a majority of 539 over Johnson, the Whig candidate. There is V. B. gain of 207 votes from last fall. The Senate (which holds over) consists of 15 Whigs and 6 V. B.'s; the House (new) of 36 Whigs, 42 V. B. [one tie]. Whig majority in joint ballot, 51.

Ohio Election.—The Senate will stand 17 Whig to 19 V. B.; the House 35 Whig to 37 V. B. The first Senate stood Whigs 15, V. B. 21—total 36; House, Whigs 51, V. B. 11.

Georgia Election.—Governor McDonald is re-elected by 4183 majority is about 70,000 votes.—Senate 35 V. B. to 25 Whig, [one tie]; House 111 V. B. to 90 Whig. V. B. majority in joint ballot, 45. Last year there was a Whig majority of 3 in the Senate, and 33 in the House.

Vermont Election.—The Montpelier Watchman of the 4th, gives the official canvass for Senators in that State as follows:

Highest Whig vote	24,736
Highest Opposition vote	21,730
Highest Abolition vote	1,209
Scattering	140

Tennessee Election.—The official vote of Tennessee at the late election for Governor, is as follows:

Polk, [Whig]	53,585
Polk, [V. B.]	50,343

Jones' Majority 3,242

Call for a Special State Convention.
TO THE BAPTISTS OF CONNECTICUT.

Dear Brethren in Christ:

We, the undersigned, being deeply impressed with the necessity of union in every effort for the moral reformation of the world, hereby invite a SPECIAL STATE CONVENTION, to consider the subject of American Slavery, to meet in HARTFORD, on Wednesday, the 10th day of November next, at 10 o'clock, A. M.

It is desired that the entire denomination in the State be represented in the Convention. All who feel an interest in the abolition of Slavery from our beloved church and country, whether Abolitionists or not, (technically so called,) are cordially invited to attend. And it is hoped by the undersigned that our Brethren will come together in the spirit of the gospel of Christ.

Ministers and members of Baptist churches and congregations throughout the State, who wish their names appended to this Call, will please forward them as soon as possible, and such others as they may obtain, to Waterman Roberts, Hartford.

August 11, 1841.

Waterman Roberts,
Amos Beckwith,
Edward Bolles,
Alva Gregory,
Matthew Batchelor,
C. S. Weaver,
N. S. Walker,
F. W. Hawley,
Nicholas Branch,
Nathan Wildman,
John Braddock.

Notice.
The Executive Committee of the Am. Bapt. Anti Slavery Convention will hold their quarterly meeting at the house of Eld. Nathaniel Colver, 28 Lagrange place, Boston, on WEDNESDAY, 2 o'clock, P. M. the 17th of NOVEMBER next. A punctual attendance of all the members is desired, as business of importance will come before the meeting. It is hoped that nothing but imperative necessity will prevent their attendance.

NATHANIEL COLVER, Chairman.

CYRUS P. GROSVENOR, Cor. Secretary. 3w

BRIGHTON MARKET.—Monday, Oct. 25, 1841.

(Reported for the Daily Advertiser and Patriot.)

At market 3300 Beef Cattle, 1700 Steers, 6700 Sheep, and 970 Swine.

PRICES.—Beef Cattle.—A small advance was effected, and we quote to correspond.—First quality \$5.25 a 5.75; second quality \$4.25 a 5; third quality \$3 a 4.

Barricling Cattle.—Choice lots of Mess Cattle were taken at \$2.25. We quote Mess \$4 a 4.25; No. 1, \$3; No. 2, 2.50.

Stores.—Two year old \$8 a 12; three year old \$13 a 21.

Sheep.—Dull, and prices low; we notice sales at \$1.12, 1.25, 1.42, 1.62, 1.98 and 2.25.

Swine.—Sales quick at a small advance. Lots to peddle 3.14 for Sows and 4.14 for Barrows. At retail 4 to 5.12c.

instances where he slightly erred, he made handsome apologies.

The Abolition cause, in all its great and holy principles, has gained much by this important meeting. The bearing of our brethren, in view of their trials, and the unpopularity of our enterprise, was every thing that could be desired. To God's dear name be all the glory. And O! that we may be provoked by all such meetings to greater love, and more good works. The Lord grant it, for the blessed Redeemer's sake.

I expect soon to attend the Connecticut State Anti-Slavery Convention called for the 10th inst., at Hartford. May it be a Heavenly season, and help mightily to hasten the redemption of the slave.

Asking the prayers of the readers of the Reflector, I remain theirs to serve in the only bonds worth wearing.

C. W. DENISON.

*This work is for sale at the Anti-Slavery Depositories in New York, Boston, Philadelphia, Utica, Rochester, Cincinnati, &c.

Dedication.

The new edifice recently erected by the First Baptist Church in Richmond, Virginia, was dedicated to the service of God, on Lord's-day, Oct. 17. Sermon by Rev. George B. Ide, of Philadelphia, from Ps. lxxviii. 2: "Blessed are they that dwell in thy house." The Herald says:—"The site selected for the Meeting-house is one of the most commanding and eligible in the city, at the intersection of H. and Governor streets. The design was furnished by Mr. Waller, of Philadelphia, the architect of the Girard College. It is of the Doric order, combining strength with elegance. The barement, which is above ground is of granite; the upper part of brick, stuccoed. The entrance or portico is adorned with two noble Doric columns. The temple is of moderate height. The inside is chaste and imposing—the pews cushioned. The pulpit is a reading desk, neat in its design and appearance, in front of a recess, which is also graced by two Doric columns."

The edifice is spacious, substantial and chaste building. It will seat comfortably 1200 persons, and is an ornament to our city. May it long be filled with humble and devout worshippers, and may thousands within its walls be brought to the love and obedience of the truth."

Ordination at Wenham.—On Wednesday, the 20th inst., Mr. GEORGE W. PATCH was ordained pastor of the Baptist church in Wenham. Sermon, by Rev. R. H. Neale, of Boston, from the text, "He was a burning and a shining light in the world."

Maryland Election.—Thomas (V. B.) is elected Governor by a majority of 539 over Johnson, the Whig candidate. There is V. B. gain of 207 votes from last fall. The Senate (which holds over) consists of 15 Whigs and 6 V. B.'s; the House (new) of 36 Whigs, 42 V. B. [one tie]. Whig majority in joint ballot, 51.

Ohio Election.—The Senate will stand 17 Whig to 19 V. B.; the House 35 Whig to 37 V. B. The first Senate stood Whigs 15, V. B. 21—total 36; House, Whigs 51, V. B. 11.

Georgia Election.—Governor McDonald is re-elected by 4183 majority is about 70,000 votes.—Senate 35 V. B. to 25 Whig, [one tie]; House 111 V. B. to 90 Whig. V. B. majority in joint ballot, 45. Last year there was a Whig majority of 3 in the Senate, and 33 in the House.

Vermont Election.—The Montpelier Watchman of the 4th, gives the official canvass for Senators in that State as follows:

Highest Whig vote	24,736
Highest Opposition vote	21,730
Highest Abolition vote	1,209
Scattering	140

Tennessee Election.—The official vote of Tennessee at the late election for Governor, is as follows:

Polk, [Whig]	53,585
Polk, [V. B.]	50,343

Jones' Majority 3,242

Call for a Special State Convention.
TO THE BAPTISTS OF CONNECTICUT.

Dear Brethren in Christ:

We, the undersigned, being deeply impressed with the necessity of union in every effort for the moral reformation of the world, hereby invite a SPECIAL STATE CONVENTION, to consider the subject of American Slavery, to meet in HARTFORD, on Wednesday, the 10th day of November next, at 10 o'clock, A. M.

It is desired that the entire denomination in the State be represented in the Convention. All who feel an interest in the abolition of Slavery from our beloved church and country, whether Abolitionists or not, (technically so called,) are cordially invited to attend. And it is hoped by the undersigned that our Brethren will come together in the spirit of the gospel of Christ.

Ministers and members of Baptist churches and congregations throughout the State, who wish their names appended to this Call, will please forward them as soon as possible, and such others as they may obtain, to Waterman Roberts, Hartford.

August 11, 1841.

Waterman Roberts,
Amos Beckwith,
Edward Bolles,
Alva Gregory,
Matthew Batchelor,
C. S. Weaver,
N. S. Walker,
F. W. Hawley,
Nicholas Branch,
Nathan Wildman,
John Braddock.

Notice.
The Executive Committee of the Am. Bapt. Anti Slavery Convention will hold their quarterly meeting at the house of Eld. Nathaniel Colver, 28 Lagrange place, Boston, on WEDNESDAY, 2 o'clock, P. M. the 17th of NOVEMBER next. A punctual attendance of all the members is desired, as business of importance will come before the meeting. It is hoped that nothing but imperative necessity will prevent their attendance.

NATHANIEL COLVER, Chairman.

CYRUS P. GROSVENOR, Cor. Secretary. 3w

BRIGHTON MARKET.—Monday, Oct. 25, 1841.

(Reported for the Daily Advertiser and Patriot.)

At market 3300 Beef Cattle, 1700 Steers, 6700 Sheep, and 970 Swine.

PRICES.—Beef Cattle.—A small advance was effected, and we quote to correspond.—First quality \$5.25 a 5.75; second quality \$4.25 a 5; third quality \$3 a 4.

Barricling Cattle.—Choice lots of Mess Cattle were taken at \$2.25. We quote Mess \$4 a 4.25; No. 1, \$3; No. 2, 2.50.

Stores.—Two year old \$8 a 12; three year old \$13 a 21.

Sheep.—Dull, and prices low; we notice sales at \$1.12, 1.25, 1.42, 1.62, 1.98 and 2.25.

Swine.—Sales quick at a small advance. Lots to peddle 3.14 for Sows and 4.14 for Barrows. At retail 4 to 5.12c.

Married:

In Worcester, Nov. 1, by Rev. Mr. Swain, Mr. Theophilus B. Thompson, of Bangor, Me., to Miss Charlotte, daughter of Ous Corbett, Esq. of W.

In Boston, Oct. 21, in the First Baptist Church, by Rev. Mr. Neale, Rev. P. P. Sanderson, pastor of the 21 Baptist Church in Beverly, to Miss Hannah Elizabeth Brown Blair, daughter of the late Capt. Victor Blair of this city; 17th ult., Mr. Foster Bailly to Miss Emily Henry.

In Boston, by Rev. Mr. Hays, Mr. James G. Swan, of the firm of Moffat & Swan, to Miss Matilda W. daughter of Dea. James Loring; Mr. Charles H. Neally to Miss Amanda, youngest daughter of Simon W. Robinson, Esq.

In Greenfield, Conn., on the 17th inst. by the Rev. Mr. Noyes, Capt. Charles Hopkins, of Brookhaven, L. I. to Miss Elizabeth S. Jennings, of Greenfield.

Died:

In Leominster, Oct. 23, Miss Christians, only daughter of Rev. David and Mrs. Hannah Goldard, 23 years.

In Cambridge, Mrs. Lois Carter, widow of the late Benj. Carter, formerly of Sudbury, 93.

In East Cambridge, Mrs. Louisa, wife of Mr. John Redding, 63.

In Chelsea, Mrs. Sarah S. Winslow, eldest daughter of the late Major John Bray, 54.

In Haverhill, Madam Saltonstall, the venerable parent of Hon. Leverett Saltonstall, M. C. from S. Essex District, 87; Mrs. Narcissa, wife of

Poetry.

From the Boston Notion

Lines on the Death of Lucy Hooper,
Who died in Brooklyn, L. I. on the 1st of 8th mo. aged 24 years.

BY J. G. WHITTIER.

This lamented and much-gifted young lady was a sincere friend to the anti-slavery cause, which she occasionally aided by her poetic contributions.

They tell me, Lucy, thou art dead—
That all of thee we loved and cherished,
Has with thy summer roses perished;
And left, as its young beauty fled,
An ashen memory in its stead!—
Cold twilight of a parted day,
That true and loving heart—that gift
Of a mind, earnest, clear, profound,
Bestowing, with a glad untrifling,
Its sunny light on all untrifling,
Affinities which only could
Cleave to the beautiful and good;
And sympathies which found no rest,
Save with the beautiful and best.
Of them—of thee remains there nought
But sorrow in the mourner's breast!—
A shadow in the land of thought?

No!—Even my weak and trembling faith
Lifts for thee the veil which doubt
And human fear have drawn about
The all-waiting scene of death.
Even as thou wast I see thee still;
And, save the absence of an ill,
And pain and weariness, which here
Summoned the sigh or wrung the tear,
The same as when, two summers back,
Beside our childhood's Merrimack,
I saw thy dark eye wander o'er
Stream, sunny upland, rocky shore,
And heard thy low, soft voice alone
Midst lapse of waters, and the tone
Of serene leaves by the west-wind blown,
There's not a charm of soil or brow—
Of all we knew and loved in thee—
But lives in holier beauty now,
Baptized in immortality!
Not mine the sad and freezing dream
Of souls that, with their earthly mould,
Cast of the loves and joys of old—
Unbodied—like a pale moonbeam,
As pure, as passionless, and cold;
Nor mine the hope of India's son,
Of slumbering in oblivion's rest,
Life's myriads blending into one—
In blank annihilation blest;
Dust-atoms, of the Infinite—
Sparks scattered from the central light,
And winning back through mortal pain,
Their old unconsciousness again.
No!—I have friends in Spirit Land—
Not shadows in a shadowy band,
Not others, but themselves are they.
And still I think of them the same
As when the Master's summons came;
Their change—the holy morn-light breaking
Upon the dream-worn sleeper, waking—
A change from twilight into day.

They've laid thee 'midst the household graves,
Where father, brother, sister lie;
Below thee sweeps the dark blue waves,
Above thee bends the summer sky.
Thy own loved church in sadness read
Her solemn ritual o'er thy head,
And blessed and hallowed with her prayer,
The turf laid lightly o'er thee there.
That church, whose rites and liturgy,
Sublime and old, were truth to thee
Undoubted to thy bosom taken
As symbols of thy faith unshaken.
Even I, of simpler views, could feel
The beauty of thy trust and zeal;
And owning not thy creed, could see
How life-like it must seem to thee,
And how thy fervent heart had thrown
O'er all, a coloring of its own,
And kindled up, intense and warm.
As, when on Chebar's banks of old,
The Hebrew's gorgeous vision rolled,
A spirit filled the vast machine—
A life "within the wheels" was seen.

Farewell! A little time, and we
Who knew thee well, and loved thee here,
One after one shall follow thee
As pilgrims through the gate of fear,
Which opens on eternity.
Yet shall we cherish not the less
All that is left our hearts meanwhile;
The memory of thy loveliness
Shall round our weary pathway smile,
Like moonlight when the sun has set—
A sweet and tender radiance yet.
Thoughts of thy clear-eyed sense of duty,
Thy generous scorn of all things wrong—
The truth, the strength, the graceful beauty
Which blended in thy song.
All lovely things by thee beloved,
Shall whisper to our hearts of thee;
These green hills, where thy childhood roved—
Yon river winding to the sea—
The sunset light of autumn eves
Reflecting on the deep, still floods,
Cloud, crimson sky, and trembling leaves
Of rainbow-tinted woods—
These, in our view, shall henceforth take
A tenderer meaning for thy sake;
And all thou lovedst of earth and sky,
Seem sacred to thy memory.
Amesbury, 12th, 8th mo. 1841.

Robert Raikes.

"It was his custom to visit in person the families of the poor, and to persuade the parents to feel interested in the well-being of their children; while, at the same time, he persuaded the children to come to his Sunday school."

And who is that seeking,
With look and language wild,
To lead the heart that's breaking,
And glad the vagrant child?
He searches land and alley,
The mean and dark abode,
From Satan's host to rally,
The conscripts due to God.

With words of kindly greeting,
Warm from an honest heart,
He's ignorance entreating
With knowledge to have part.
With charity outflung,
He patiently doth take
Rebuke and snail taking
For Christ, the Shepherd's sake.

He wins from vicious mothers,
The children of neglect;
The sisters and the brothers,
From households sadly wrecked.
And these, the truth impressing,
Beneath his gentle rule,
Have called on him a blessing,
Who formed the Sunday School.

I'd rather my life's story
Should have such episode,
Than all the gorgeous glory
Napoleon's history showed.
For when no more war's banner
With shouting is unfurled,
Those children's sweet hosanna
May shake the upper world.

W. B. TAPPAN.

Bible Society Department.

For the Christian Reflector.
American and Foreign Bible Society.

Of the American and Foreign Bible Society from
September 16th to October 17th, 1841.

Collections by Rev. A. May, Agent, Massachusetts:

Free Will Baptist Church, Lowell,	\$2 58
North Oxford Baptist Church,	3 23
Georgetown Baptist Church,	18 79
Isaac Davis, Esq., Worcester, Life Mem.,	30 00
Bap. Ch. Worcester, towards const. Rev. S. B. Swain, L.D.,	30 00
Mrs. E. Gifford, Hudson, N. Y.,	5 00
Rev. I. C. Welch, Seckonk,	3 00
John S. Welch, do.,	1 00
Col. at the Barnstable, Ass., Edgartown,	21 16
Baptist Ch. at Edgartown,	7 75
Sarah Smith, Holmes' Hole,	10 00
D. & D., do.,	2 00
First Baptist Church, New Bedford,	86 21
Nantucket, Massachusetts,	7 37
First Baptist Ch., Newburyport, to complete the L. Membership of Rev. Albert N. Arnold,	11 00
First Baptist Ch., Methuen, to const. their pastor, Rev. S. W. Field, a Life Mem.,	17 00
First Baptist Ch., Lowell, to complete the Life Directorship of Rev. J. Ballard,	75 00
Rev. George Keely, Haverhill,	2 50
Billerica, Mass.,	5 00
Tyngsborough, to constitute Dea. Wm. Blodgett a L. M.,	30 00
Salisbury and Amesbury, to complete the L. Mem. of the Rev. Mr. Wilcox,	5 00
Baptist Church at Lynn,	22 25
Rowley Baptist Ch., to const. Rev. Cephas Pasco, a L. M.,	35 37
Third Baptist Ch., Lowell, to make their pastor, Rev. J. G. Naylor, a L. M.,	30 00
Stoughton, Mass., J. Smith,	2 42
West Bridgewater, per Rev. Mr. Leighton,	8 00
Col. at the Old Colony Association,	12 16
Mrs. Sarah Homer,	1 00
James Ridgway,	2 00
Northborough Baptist Church,	14 45
New England Village, Grafton,	15 57

Westchester Co. Bible Association, per P. K. Euston, tr., to make Rev. Peter Munroe and Rev. Adolphus Benson, of Copenhagen, Denmark, Life Members.

Union Association, N. Y., per P. K. Euston, tr., to make Rev. E. H. Ballard a L. M.,	43 40
Schenectady Division of 50 shares of the Fireman's Insurance Company's stock, Albany,	40 00
Beaumont Domestic and Foreign Bible Society, S. C., per D. L. Thompson, tr., 35 dollars, for books and the balance to complete the Life Directorship of the Rev. Edward Lathrop.	150 00
Franklin Bap. Association Bib. Soc. per M. Jackson, tr.,	27 60
Chauauque Co. Bib. Soc., per Josiah Moore, tr.,	6 55
Northwestern Baptist Association of Illinois, per Rev. B. M. Hill,	4 00
Israel Turner, of Apple Creek, Ill., per E. G. Miner,	1 00
Cannon st. Bap. S. School, New York, per J. Haviland,	5 00
Dorchester Association Bib. Soc. from the America Ch. \$24, and from the Stamford Ch. \$20 per Elder L. Burch,	51 00

Collections by Professor G. W. Eaton, from the Ohio Bib. and For. Miss. Soc., J. B. Wheaton, tr., \$220; Collection at Cleveland, Ohio, \$12; Berlin Church, Delaware, Ohio, \$10; D. D. Hall, Franklin, Ross Co., Ohio, \$3; Rochester, N. Y., \$3 44.

Berkshire Co. Bib. Soc., Mass., per A. Hayden, tr., to const. Rev. J. V. Ambler, and Rev. Alex. Bush, L. Mems.	84 47
The following through H. Lincoln, Esq., Boston:	
Mrs. Frances Moore, Southbridge,	1 00
Achilles Cawter, per Rev. G. C. Chandler, of Indianapolis, Ia.,	5 00
Sturbridge Bap. Ch. per Rev. J. Kenny, Harvard Female Bib. Soc., Mary A. Curtis, tr.,	13 55
Mrs. Nancy Wood Westminster, Mass.,	23 00
Windsor, Vt. a friend, per Rev. J. M. Graves,	3 00
Woburn, Mass., to const. Rev. Silas B. Randall, L. M.,	5 00
Pine Creek Female Education and Miss' Soc. S. Carolina, per Mrs. Maria Taylor, tr.,	35 48
Cloud, crimson sky, and trembling leaves of rainbow-tinted woods—	18 00
Proceeds of seven dollars had money sold, which was thrown out of last year's balance,	375 00
Sales at the Depository,	5 11
	19 60

\$1,866 92
I. M. ALLEN, Asst. Treas.

CORRECTION.—The address of Rev. S. S. Leighton should have been Westford, Mass., and not Webster, as published in August.

Another Outrage.—Our estimable fellow citizen, Dr. Thomas Jennings, dentist, in School street, was dragged from the Providence cars, in R. xbury, Wednesday afternoon; crime, color, the R. Eastern and Providence R. R. Companies, alone in their infancy, seem determined to brave God's powers, and man's justice too. The oppressors will yet rue their conduct. The freedom of Massachusetts are not to be bought or wheeled into the precarious endurance of such things any longer.—Freeman.

Massachusetts Slave-dealing.—A few months since, a vessel owned by Fairbank and Lincoln, Commercial wharf, shipped twelve colored men in Boston. She returned this port last week, leaving seven of these freemen in the chain gang at New Orleans! No more must slaves be before they can be rescued. And it is almost certain that several of them must become slaves for life, from the impossibility of getting the proper proofs of their birthright.—Who's to blame?—Id.

Sowing Seeds or Garden Vegetables in Autumn.

Many things which are usually sown in the spring, would be better sown in the fall, and especially when we consider how little time there is for doing all things in the spring. Parsneps, carrots, beets, onions, and many other seeds may be safely sown in autumn. Cabbages, parsneps, carrots, spinach, and onions are sown to best advantage in the fall, when it is desirable to get them early the next season. Miller's Gardener's dictionary says: "To cultivate parsneps, sow the seed in autumn, soon after they are ripe; by which means the seed will come early in the following spring, and let the plants get strong before the weeds will grow to injure them. The young plants never materially suffer through the severity of the winter."

Miller's American Gardener asserts that "early peas would be best sown in the fall, could you have an assurance against mice. We all know what a bustle there is to get in early peas. If they were sown in the fall they would start up the moment the frost was out of the ground, and then be ten days earlier in spring every effort made by sowing seeds to overtake them. Upon a spot where I sowed peas for seed last year, some that were left in a lock of hauled at the harvesting, and that lay upon the dry ground till the land was ploughed late in November, came up in the spring the moment the frost was out of the ground; and they were in bloom full fifteen days earlier than those sown in the same field, as early as possible in the spring. In some cases it would be a good way to cover the sown ground with litter, or with leaves of trees, as soon as the frost has fairly set in; but not before, for if you do it before, the seed may vegetate and then may be killed by the frost. Our object of this fall sowing is to get the work done early for spring; for at that season you have so many things to do at once. Besides, you cannot sow the instant the frost breaks up, for the ground is wet and clammy, unfit to be dug, or touched, or trodden upon, so that there is ten days lost. But the seed which has lain on the ground all winter, is ready to start the moment the earth is clear of winter frost, and it is up by the time you can get other seed into the ground in a good state.

Full of the year. In a country where the springs are backward, as in the Northern part of New England, farmers should do all they can in autumn to diminish or lighten the labors of the following spring, when they will have much work to perform in a short time. Summer dung and compost should be carted out at this season. Fences should be built or repaired, not only to prevent having them to do in the spring, but to keep cattle from injuring the lands with their feet. All the grounds should be ploughed in the fall, that is to be seeded the following spring. Ploughing in autumn is saving labor at a time when there is too often a scarcity of food for them. Ploughing in autumn is of great importance, for it is a day's work, by exposing it to the frost, the cohesion of the parts is much broken. Deane.

But although fall ploughing may be recommended as a general rule, we believe that in some soils it should not be practised. A light, sandy soil which is naturally too loose for vigorous vegetation, is injured by late ploughing. The frost destroys the little tenacity the land possesses, and reduces it to such a state, that many of its most fertile particles are either swept away by winds or washed away by floods. Such soil should be kept covered and be bound together by vegetation as much as possible. No ploughing should be done in the fall in a bare and pulverized state, either in summer or in winter.—N. E. Farmer.

Secret worth knowing.—How to make three pair of boots last as long as six, and longer: The following extract from Colonel Macerone's "Seasonable Hints," appeared in the Mechanics' Magazine, dated February 3, 1838. After stating the utility of sleepskin clothing, for persons whose employment renders it necessary that they should be much out of doors, &c.; he says:—"I will not conclude without a few hints to assist your readers to a cheap and easy method of preserving their feet from wet, and their boots from wear. I have only had three pair of boots for the last six years, and I think that I shall not require any others for the next six years to come. The reason is that I treat them in the following manner: I put a pound of tallow and half a pound of rosin into a pot on the fire; when melted and mixed, I warm the boots, and apply the hot stuff with a painter's brush, until the sole and upper leathers will suck in any more. If it is desired that the boots should immediately take a polish, dissolve an ounce of bees' wax in an ounce of spirits of turpentine, to which add a tea-spoonful of lamp-black. A day or two after the boots had been thus treated, rub the tallow and rosin over them the wax in turpentine, but not before the fire. Thus the exterior will have a coat of wax alone, and shine like a mirror. Tallow or any other grease, becomes rancid, and rots the stitching as well as the leather; but the rosin gives it an antiseptic quality, which preserves the whole. Buts which should be so hard as to admit of wearing in their cork soles. Cork is so bad a conductor of heat, that, with it in the boot, the feet are always warm on the coldest stone floor."

From Mrs. Hall's Book on Ireland.

Effects of Temperance in Ireland.
"We entered one a cottage in a suburb of Cork; a woman was knitting stockings at the door. It was as neat and comfortable as any in the most prosperous districts of England. We tell her brief story in her own words, as nearly as we can recall them.
"My husband is a wheelwright, and always earned his guinea a week. He was a good workman, and neither a bad man nor a bad husband; but the love for the drink was strong in him, and it wasn't often he brought me home more than five shillings out of his one pound on a Saturday night; and it broke my heart to see the poor children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them.
"Well, God be praised, he took the pledge; and the next Saturday night, he had twenty-one shillings upon the chair you sit upon. 'O! didn't I give thanks on my bended knees that night? Still, I was fearful it wouldn't last, and I spent no more than the five shillings I was used to, saying to myself, may be the money may be more wanted than it is now.
"Well, the next week he brought me the same, and the next, and the next, until eight weeks passed; and, glory be to God! there was no change for the bad in my husband; and all the while he never asked me why there was nothing better for him out of his hard earnings; so I felt there was no fear for him. The ninth week when he came home to me, I had this table brought, and these six chairs, one for myself, four for the children, and one for himself. And I was dressed in a new gown, and the children all had new clothes and shoes and stockings, and upon his own chair I put a brand-new seat; and upon his plate I put the bill and receipt for that. I just the eight sixteen shillings they cost that night! I was so proud of my wages, not knowing what might happen, and that always before went for drink. And he cried, good lady and good gentleman, he cried like a baby—'twas with thanks to God; and now where's the healthier man than my husband in the county of Cork, or a happier wife than myself, or a decenter or better fed children than our own four?'"

It is most unlikely that such a family will again sink into poverty and wretchedness. We might add largely to these cases, not only from what we have heard, but from what we have seen.

Annals, Presents.

For Christmas, New Year's and Birthday Presents.
THERE is a great variety of ANNALS being published this season, and we have made arrangements for being supplied with all of them. We have supplies of several of them now, and shall be receiving them as they come out, till Christmas. We would invite particular attention to the ANNALS OF THE YEAR, a most beautiful production, with 10 elegant engravings, published by the American Sunday School Union, Philadelphia. This can be safely introduced into christian families, which is more than can be said of all the others. Those wishing to secure a copy of this work, will do well to give us their orders early, as the edition is limited, and our supply, we fear, will not be sufficient for the demand, although we have engaged between 50 and 100 copies. Only 50 copies have as yet, been received in Boston, which were all taken up the first day.
DORR, HOWLAND & CO.
Worcester, Oct. 6, 1841. 6w40

Bibles, Bibles, Bibles.

DORR, HOWLAND & CO., having recently, at considerable expense, made a very large and extensive collection of BIBLES, would respectfully invite the attention of those wishing to purchase. We think our assortment and variety which we are now daily adding, is more extensive than can be found elsewhere. We are receiving a complete assortment of all the low priced Bibles, for pew, family or pocket,—together with some of the most elegant and beautiful Bibles ever offered for sale in this country. Our magnificent English Quarto, for family and pulpit, some with silver clasps, are thought to be superior to any ever imported from England.
The Comprehensive and Scott's Commentaries, Barnes' Notes, and Cottage Bible, in elegant call binding, included in the above, together with a good assortment of TESTAMENTS, of all styles and binding.
Our prices, of course, are as low as those of any other Store in New-England, our object not being like that of some advertisers to sell their goods from 25 to 50 per cent less than cost, is to furnish good articles, at fair and satisfactory prices.
Worcester, Oct. 13, 1841. 6w41

SCHOOL BOOKS.

WE would remind Merchants and others, who find it convenient to purchase their Books in Worcester, as elsewhere, that we have made ample arrangements for a full supply of all kinds now in use, we found also assure them that our prices shall be satisfactory. Having annual facilities for procuring books, direct from the Publishers, we shall sell at fair prices, and are determined not to be undersold; we sell on as good terms, as can be had in Boston, or elsewhere.
DORR, HOWLAND & CO.
Worcester, Oct. 13th, 1841.—3m.

Blank Account Books.

DORR, HOWLAND & CO. have now on hand a large and good assortment of BLANK ACCOUNT BOOKS, of all sizes and prices. Terms reasonable.
Worcester, Oct. 19, 1841. 6w43

Shawls! Shawls! Shawls!!

SUPERFINE new style Cashmere, Edinboro', Merino, Broche, Mou de Laine, Silk, Kalyke and Highland Shawls, just received and for sale at the ONE PRICE STORE, as cheap as the cheapest.
3 BUTMAN'S ROW.
Worcester, Oct. 13, 1841.

To Clergymen.

CLERGYMEN will find a good assortment of Broad Cloths, Beaver Cloths, Cassimeres, and Vestings, which will be sold to them cheap for cash. For particulars apply to J. H. RICKETT & CO., Worcester, Oct. 13th, 1841. 6w44

Prints—Prints—Prints.

BARGAINS! BARGAINS!
25000 YDS. American Prints from 12-1/2 to 25 per yd.
14,000 yds. English Prints from 12-1/2 to 25 per yd.
12,000 yds. 4-4 French Prints from 12-1/2 to 37 per yd.
Together with a great variety of rich goods this week receiving and for sale cheap by ORRIN RAWSON.
Worcester, Sept. 29, 1841. 6w39

Mousseline de Laines—Satin Stripe

CHALLIES—PRINTED SAXONIES & C.
THIS week receiving a large assortment of China, Satin Stripe, Plain and Printed Mousseline de Laines—Satin Stripe Challies—Satin de Laines—Printed Saxones &c. &c. For sale unusually cheap by ORRIN RAWSON.
Worcester, Sept. 29, 1841. 6w39

SILKS! SILKS!! SILKS!!!

JUST received at the One Price Store, No. 3 Butman's Row, a very RICH ASSORTMENT of SILKS, consisting of plain of Black, Blue, Black, Rept, figured and plaid from 10 cents to \$1.50 yd. Our Blue and Black Silks will be found preferable to those usually found in Country stores, as they are Indigo Blue and warranted not to spot, Rich Satin Stripe Heliennies of the most fashionable shades, Plain Silk of all colors, making our stock of Silks as good as can be found, and we sell as cheap as the cheapest.
J. H. RICKETT & CO.
Worcester, Oct. 13, 1841.

Particular Notice.

THE most splendid assortment of DRY GOODS ever offered in Massachusetts, may now be found at the subscriber's. Prices 25 per cent less than at any other Store. Purchasers are respectfully invited to call before purchasing elsewhere.
ORRIN RAWSON.
Worcester, Oct. 6, 1841. 9w40

A New Article for the Ladies.

WHAT do you think of a paper Carpet? We have thick brown paper, made of tanned rope, is very offensive to the eye, in rolls of any length, and forty inches wide, for floor carpets. The floor will be covered with this, before receiving the usual carpet. The saving in warming a room with the floor covered with this, will be more in one season, than the cost of it, and for those who can't afford any better, this will do quite well, as the only carpet for rooms not too much used. Sixteen yards for one dollar. For sale by
DORR, HOWLAND & CO.
Worcester, Oct. 6, 1841. 6w40

CARPETS! Still Lower!!

40 PIECES Fine and Super Fine Carpets—all prices 25 per cent lower than ever before offered.—Purchasers of Carpets will find our goods much superior in style, and prices at least 25 per cent lower than can be bought in Worcester County.
HENRY H. CHAMBERLIN & CO.
Worcester, Oct. 6, 1841. 6w40

Pictures and Picture Frames.

HAY has recently visited one of the most extensive and select assortments of one hundred different kinds of Pictures, many on the whole the best assortment ever offered in Worcester. We have also made arrangements for being supplied with Picture Frames, which we can furnish as low as they can be had in Boston, or elsewhere.
DORR, HOWLAND & CO.
Worcester, Oct. 13, 1841.—6w.

LADIES' ALBUMS.

DORR, HOWLAND & CO. have just received an elegant assortment of NEW and SPLENDID ALBUMS. The engravings are all new and beautiful, and the different styles of binding elegant. The Christian Album, with a continuation of the Lord's Prayer through the book, is particularly attractive. Ladies, and also the gentlemen, are invited to call and see them.
Worcester, Oct. 6, 1841. 6w40

ONE PRICE STORE! New Stock of Dry Goods.

J. H. RICKETT & CO., inform their friends and the public generally, that they have just returned from New York with an extensive and splendid assortment of fashionable DRY GOODS, which they offer CHEAP on the ONE PRICE principle, at
No. 3, Butman's Row, Main St., Worcester.

J. H. R. & CO. invite all persons purchasing Dry Goods to call and examine their New Stock, and become acquainted with their prices. They are determined to keep the very best quality of Goods, and to sell as low as they possibly can be afforded. But what is more important to purchasers, they will adhere strictly to one price, so that those persons who are unacquainted with the quality and value of Dry Goods, may purchase any article they want without THE FEAR OF IMPERSONATION.
J. H. R. & CO. feel confident that this fair and honorable principle of trade will commend itself to an enlightened and intelligent community, as a great amount of time will be saved, inaccuracies to be detected and dishonesty removed, the merchant obtain a reasonable profit on his Goods, and the purchaser receive an equivalent for his money; thus securing the great objects contemplated by both parties in trade, and avoiding the evils of the present system. Therefore, if you do not want to run any risks, if you are willing to pay the worth of the Goods, and no more, then patronize the ONE PRICE principle—the only correct principle in all our commercial pursuits, and you will see the triumph of this reform, promote the principles of truth and justice in the land, secure your own interest, save your time, your conscience, and your money.
J. H. RICKETT & CO.
WINDSOR HATCH.
Worcester, Sept. 1, 1841.

Domestic Cottons and Flannels.

Bleached and unbleached Sheetings and Shirtings.
do. do. Cotton Flannels.
Colored and White Washes.
With a general assortment of Linen Goods, can be found at the ONE PRICE STORE, No. 3, Butman Row, (without annexing prices) lower than those in the habit of buying Goods in Worcester, have been used to purchasing elsewhere.
J. H. RICKETT & CO.
Sept. 8, 1841. 36

Broad Cloths and Cassimeres.

BLACK, Blue, Black, Indigo Blue, Invis, Green, &c. &c., which having been bought at *low prices*, and as our principle is to sell at *low prices*, we will sell these woolsens of all kinds shall be sold lower at the ONE PRICE STORE than the community have been used to buying.
J. H. RICKETT & CO.
Sept. 8, 1841. 36

FRENCH, ENGLISH & AMERICAN

At the One Price Store, No. 3, Butman's Row.
J. H. RICKETT & CO. have just received from New York and Boston, an entire NEW STOCK of the above Goods, and as our prices are perfectly regular, those purchasing Goods in Worcester, will find it very much to their advantage to examine our goods before purchasing elsewhere.
J. H. RICKETT & CO.
Sept. 8, 1841. 36

Broad Cloths, &c.

80 PS. of Broad Cloths from 1,00 to 6,00 per yard.
25 PS. of Pilot and Beaver from 1,00 to 4,00 per yard.
175 PS. of Cassimeres from 62 to 2,00 per yard.
50 PS. of Sattinets from 20 to 100 per yard.
This week receiving and for sale by ORRIN RAWSON.
Worcester, Sept. 15, 1841. 6w

The Journal

Am. Baptist A. S. Convention.
The third number of this periodical is now published and ready for delivery. It contains the Report of the debate in Boston between Messrs. Colver and Davis, occupying 108 pages. Price, 20 cents single; \$2 per dozen; \$12 per hundred. All orders, accompanied by the money, promptly answered.
C. P. GROSVENOR, Agent.
Worcester, Aug. 4, 1841.

Boots and Shoes.

THE Subscriber has on hand a large assortment of Gent's, Ladies', Misses', Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others from some of the best manufacturers in New England.
Together with an extensive assortment of Lasts, Boots, Pags, Nails, Shoe Tools, Findings and Trimmings. All of which are offered on the most reasonable terms.
Boots and Shoes made to measure. Repairing done in the best manner, with dispatch, at low prices.
Worcester, July 7, 1841. AARON STONE, Jr. Agent.

NORWICH AND WORCESTER RAIL ROAD.

RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

SUMMER ARRANGEMENT.

THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock P. M., and arrives at Norwich at 8 1/2 P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the steamer from New York.

Leave Norwich at 6 A. M. and 4 1/2 P. M., daily, (except Sundays.) Leave Worcester at 7 o'clock, A. M. and 3 1/2 P. M.

Passengers leaving Boston at 7 A. M., or 12 1/2 P. M. of Springfield at 6 A. M., or 12 1/2 P. M. can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Springfield.

BOSTON & WORCESTER RAIL ROAD.

SPRING ARRANGEMENT.
ON this road the accommodation trains will run daily, except Sundays, as follows:—
Leave Boston at 7 A. M., 1 P. M. and 5 P. M.
Leave Worcester at 6 A. M., 9 1/2 A. M. and 4 P. M.
Stopping at the Way Stations.
The New York Steamboat Train will leave Boston for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.
Passengers for the accommodation Trains on the Worcester and Norwich Railroads will leave Boston 7 A. M. and 1 P. M.

Mail Train on Sunday, from Worcester at 6 A. M. from Boston at 1 P. M.

All baggage at the risk of its owner.
Fare to New York, \$5; to Norwich \$3; to Springfield \$3; to Worcester \$1